THE

ENGLISH INSTRUCTOR.

No. IV.

FOR THE USE OF SCHOOLS.

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PART II.

Scripture Extracts.



FOURTH INSTRUCTOR.

No. 1.

To our Reader.

READER, KNOW THYSELF! Consider who and what you are! There are many things designed for your benefit in this book; but if you read carelessly, and without respect to your self, they will convey no advantage to you, more than if you were a mere machine. Reading should be to the mind, what eating is to the body. Now you know, that it is not the movement of the mouth, or the use of the teeth, that keeps you in life; but the food itself when masticated, digested, and incorporated with your system: so, it is not the utterance of sounds, or the distinguishing of words, that can profit the mind, but the substance of what you peruse, understood and applied. The design of this book is to introduce to you mental food, by means of which you may be truly benefited, in your true and full character. Now consider what is that character—in other words, who and what you are?

You are the *creature of God*, made and preserved by Him, and accountable to him for all that you do. In this book we desire to keep you always in mind of this important fact. You will be informed of many things about God, and your relation to Him as His creature, in the course of your daily lessons: when you meet with such things, consider them, and lay them up in your heart, that your life may by the knowledge of them be made better.

You are also a *fellow-creature*. You are not alone in this world. You are surrounded by the works of God on every side—you have to meet with them every day, and in

every action. It is necessary that you should be made acquainted with the nature and character of these fellow-creatures, in order that you may behave rightly towards them. Some of them are inferior to you in their constitution, as all grades of creatures downwards from the brute to the mineral. The right knowledge of these we call *science*; and you will, in these pages, find many scientific extracts, designed to convey useful knowledge to your mind in regard to your irrational or inanimate fellow-creatures. But there is another class of God's works consisting of your equals, even your fellow men. To behave rightly towards them, is *morality*. Such behaviour we wish to promote—therefore you will find much in this book designed to make you more moral in your behaviour to your fellow men—whether as a child, or a brother, or a subject, or a scholar. Attend to all such things when you read them.

But, dear Reader! you are a *sinner* also, and need salvation from the evil that is in you, and from all the consequences of transgression against God. This book will tell you many things about sin and salvation; especially will it tell you of the love of Jesus Christ in becoming the Saviour of ruined man, and help you to understand how you yourself may be saved. You are *mortal* too. Remember this, for it is true every moment, even whilst you read these very lines. Your presence on this earth will be brief at the utmost, and must always be uncertain in its duration. But whilst your body is mortal, your soul is *immortal*, and will pass into another state of being, there to continue for ever in happiness or misery. Whether you will be happy or miserable in the next life, will depend on your character when you die, as good or bad in the sight of God the Judge of all. All these things are spoken of in this book. Attend to them carefully. They are not put in such a way as to weary you, but are divided and scattered so as to interest your mind by variety. You will find passages about Religion, History, Science, Morality, Salvation, and Eternity, intermixed—that by this mixture of food, you may be made strong in mind, and pure in spirit, and good in character.

No. 2.

A Good Scholar.

A GOOD scholar is known by his obedience to the rules of the school, and to the directions of his teacher. He does not give his teacher the trouble of telling him the same thing over and over again; but says or does immediately whatever he is desired.—His attendance at the proper time of school is always punctual. Fearful of being too late, as soon as the hour of meeting approaches, he hastens to the school, takes his place quietly, and instantly attends to his lesson.—He is remarkable for his diligence and attention. He reads no other book than that which he is desired to read by his master. He studies no lessons but those which are appointed for the day. He takes no toys from his pocket to amuse himself or others; he has no fruit to eat—no sweetmeets to give away. —If any of his companions attempt to take off his eye or his mind from his lesson, he does not give heed to them. If they still try to make him idle, he bids them let him alone, and do their own duties. And if, after this, they go on to disturb and vex him, he informs the teacher, that both for their sake and for his own, he may interfere, and by a wise reproof prevent the continuance of such improper and hurtful conduct. —When strangers enter the school, he does not stare rudely in their faces; but is as attentive to his lesson, as if no one were present but the master. If they speak to him, he answers with modesty and respect.—When the scholars in his class are reading, spelling, or repeating any thing, he is very attentive, and studies to learn by listening to them. His great desire is to improve, and therefore he is never idle,—not even when he might be so, and yet escape detection and punishment. He minds his business as well when his teacher is out of sight, as when he is standing near him, or looking at him. If possible, he is more diligent when his teacher happens for a little to be away from him, that he may shew "all good fidelity" in this, as in every thing else.—He is desirous of adding to the knowledge he has already gained, of learning something useful every day. And he is not satisfied, if a day passes without making him wiser than he was before, in those things which will be of real benefit to him.—When

he has a difficult lesson to learn or a hard task to perform, he does not fret or murmur at it. He knows that his master would not have prescribed it to him, unless he had thought that he was able for it, and that it would do him good. He therefore sets about it readily; and he encourages himself with such thoughts as these: "My parents will be very glad, when they hear that I have learned this difficult lesson, and performed this hard task. My teacher also will be pleased with me for my diligence. And I myself shall be comfortable and happy, when the exercise is finished. The sooner and the more heartily I apply myself to it, the sooner and the better it will be done."—When he reads, his words are pronounced so distinctly, that you can easily hear and understand him. His copy book is fairly written, and free from blots and scrawls. His letters are clear and full, and his strokes broad and fine. His figures are well made, accurately cast up, neatly put down in their regular order; and his accounts are in general free from mistakes.—He not only improves himself, but he rejoices in the improvement of others. He loves to hear them commended and to see them rewarded. "If I do well," he says, "I shall be commended and rewarded too; and if all did well, what a happy school would ours be! We ourselves would be much more comfortable; and our master would have a great deal less trouble and distress than he has, on account of the idleness and inattention, of which too many of us are guilty."—His books he is careful to preserve from every thing that might injure them. Having finished his lesson, he puts them in their proper place, and does not leave them to be tossed about, and by that means torn and dirtied.—He never forgets to pray for the blessing of God on himself, on his school-fellows, and on his teacher; for he knows that the blessing of God is necessary to make his education truly useful to him both in this life, and in that which is to come.—And finally, it is his constant endeavour to behave well when he is out of school as well as when he is in it. He remembers that the eye of God is ever upon him, and that he must at last give an account of himself to the great Judge of all. And therefore he studies to practise at all times the religious and moral lessons that he receives from his master, or that he reads in the Bible, or that he meets with in the other books that are given him to peruse; and to "walk in all the commandments and ordinances of the Lord, blameless."

No. 3.

God our Creator, Preserver, Redeemer, and Judge.

God is our Creator, and he has created us to serve, to glorify, and to enjoy him. How thankful should we be, that he has given us rational and immortal souls! How anxiously should we labour to fulfil the great purposes of our being! And with what care should we devote all the powers of our nature to their best and noblest ends!—God is our Preserver. He gives us food, and raiment, and dwellings, and friends, and every thing that contributes to our preservation and our comfort. Surely it becomes us to be grateful to him for the care and the kindness of his providence, to remember our constant dependence upon him, to trace his hand in every thing which befalls us, and to spend the life which he is continually supporting, in doing what is agreeable to his will.—God is our Redeemer. Though we have sinned against him, and on that account deserve his displeasure, he has had compassion on us, and has sent his own Son to save us from guilt and misery. And can we think of this without praising him with our whole heart for his wonderful mercy? Can we refuse the Lord Jesus Christ, whom he has appointed to deliver and to bless us? Can we fail to pray most earnestly for pardon, and all the other benefits, which he has so graciously held out to us in the Gospel? And can we ever cease to love him supremely, and to shew our love by a course of cheerful and unreserved obedience to all his holy commandments?—God is our Judge. To him we must at length give an account, and from him we are to receive that sentence which will fix us either in happiness or misery for ever. Let us always live under the impression of this great truth. Let us never forget that he who is to judge us, is the constant witness of our thoughts, and words, and actions. Let us be faithful in discharging all the duties that we owe to him as our Creator, our Preserver, and our Redeemer. Let us beware of doing any thing that may provoke his anger. Let us take the Bible as the only rule of our faith and practice, and conform ourselves strictly to its sacred directions. And as none of us, whether old or young, know how soon we may die and appear before him in judgment, let us all be

diligent in preparing for these solemn events, and beseech our Heavenly Father that he would enable us so to live here, as that it may be well with us hereafter.

No. 4.

Condescension of God.

God !—what a great and awful word !
O who can speak his worth ?
By saints in heav'n he is ador'd,
And fear'd by men on earth ;
And yet a little child may bend,
And say, My Father and my Friend !

The glorious sun, that blazes high,
The moon, more pale and dim,
And all the stars that fill the sky,
Are made and rul'd by him ;
And yet a child may ask his care,
And call upon his name in pray'r !

And this large world of ours below,
The waters and the land,
With all the trees and flowers that grow,
Were fashion'd by his hand ;
Yes, and he forms our infant race,
And bids us early seek his face.

Ten thousand angels sing his praise
On high, to harps of gold ;
But holy angels dare not gaze,
His brightness to behold :
Yet a poor lowly infant may
Lift up its voice to God, and pray !

The saints in heav'n before him fall,
And round his throne appear ;
Adam, and Abraham, and all
Who lov'd and serv'd him here :
And I, a child on earth, may raise
My feeble voice in humble praise !

And all his faithful servants now,
  The wise, and good, and just,
Before his sacred footstool bow,
  And own they are but dust;
But what can I presume to say?
Yet he will hearken when I pray!

O yes; when little children cry,
  He loves their simple pray'r;
His throne of grace is always nigh,
  And I will venture there;
I'll go depending on his word,
And seek his grace through CHRIST the LORD.

No. 5.

India.

INDIA is enclosed by very grand natural boundaries. Its whole northern frontier is separated from the high table-land of Thibet by the chain of the Himmaleh Mountains, which, by recent observation, appears to reach at least as great a height as any other ridge by which the globe is traversed. The western and eastern limits are formed by the lower course of two great rivers,—the Indus on one side, and the Brahmapoutra on the other. The southern portion consists of a very extensive peninsula surrounded by the Ocean. Other countries have often been comprehended under the general appellation of India,—particularly Cabul and Candahar, which ranked long as provinces belonging to the Mogul emperors; but this was in consequence of these warlike rulers having conquered India, and transferred thither the seat of their empire. These districts, it is obvious, bear a much closer relation to Persia and Tartary; and when they are included in India, that country, being extended beyond its great river-line on the north-west, has in that direction no longer any decided natural boundaries. But within the limits above drawn, we shall find a religion, languages, manners and institutions, characteristic of this region, and distinguishing it from all the other countries of Asia.

India, thus defined, though some of its extremities have not been very precisely determined, may be described generally as lying between the 8th and 34th degrees of north latitude, and the 68th and 92nd of east longitude. It thus extends somewhat above 1800 miles from north to south, and at its greatest breadth nearly 1500 from east to west.

In treating of this extensive and important country, it will be useful to begin with a general survey of its natural qualities and geographical features. These are distinguished at once by their grandeur and their variety. India is, as it were, an epitome of the whole earth. It has regions that bask beneath the brightest rays of a tropical sun, and others, than which the most awful depths of the Polar world are not more dreary. The varying degrees of elevation produce here the same changes that arise elsewhere from the greatest difference of position on the earth's surface. Its vast plains present the double harvests, the luxuriant foliage, and even the burning deserts of the torrid zone: the lower heights are enriched by the fruits and grains of the temperate climates; the upper steeps are clothed with the vast pine forests of the north; while the highest pinnacles are buried beneath the perpetual snows of the Arctic zone. We do not in India, as in Africa and the Polar Regions, see nature under one uniform aspect; we have to trace her gradual, yet rapid transitions, between the most opposite extremes that can exist on the surface of the same planet.

The main body, as it were, of India, the chief scene of her matchless fertility, and the seat of her great empires, is composed of a plain extending along its entire breadth from east to west, between the Brahmapoutra and the Indus; and reaching across from the great chain of mountains to the high table-land of the Southern Peninsula. It may thus possess a length of 1500 miles, with an average breadth of from 300 to 400. The line of direction is generally from south-east to north-west, following that of the vast mountain-range which bounds it on the north, and from whose copious streams its fruitfulness is derived. With the exception, perhaps, of the country watered by the great river of China, it may be considered the finest and most fertile on the face of the earth. The whole of its immense surface, if we leave out an extensive desert-tract to be presently noticed, forms one continuous

level of unvaried richness, and over which majestic rivers, with slow and almost insensible course, diffuse their sea-like expanse.

Of this general character of the Indian plain, the province of Bengal presents the most complete and striking example. Its wide surface is not diversified with a rock, or even a hillock. The Ganges pours through it a continually widening stream, which, during the rainy season, covers a great extent with its fertilizing inundation. From this deep, rich, well-watered soil, the sun, beating with direct and intense rays, calls forth an almost unrivalled power of vegetation, and makes it one entire field of waving grain. Bahar, higher up the current, has the same general aspect, though its surface is varied by some slight elevations; but Allahabad, higher still, is mostly low, warm, and fruitful, exactly like Bengal. North of the river the provinces of Oude and Rohilcund, sloping gradually upwards to the mountains, enjoy a more cool and salubrious climate, and display in profusion the most valuable products, both of Asia and Europe. Here the valley of the Ganges terminates, and is succeeded by that of the Jumna, more elevated, and neither so well watered nor quite so fertile. The Doab, or territory between the two rivers, cannot be made very productive without artificial irrigation, which during the late troublous periods has been much neglected. To the south of the Jumna, and along the course of its tributary the Chumbul, the surface is broken by eminences extending from the hills of Malwah and Ajmere; while, even amid its most level tracts, insulated rocks with perpendicular sides and level summits, form those almost impregnable hill-forts so much celebrated in Indian history. Westward of Delhi begins the Great Desert, which we shall at present pass over to notice the plain of the Punjaub, where the five tributaries of the Indus, rolling their ample streams, reproduce the fertility and luxuriance of that which is watered by the Ganges. High cultivation, too frequently obstructed by public disorders and the ruder character of the people, is alone wanting to make it rival the finest portions of the more eastern territory.

No. 6.

Objections Refuted.

A PERSON once went to a Turkish priest, and proposed three questions.

First, Why do people say that God is omnipresent, for I no where see him, therefore show me where he is?

Second, Why is man punished for crimes, since whatever he does proceeds from God?

Third, How can God punish Satan in hell fire, since Satan is formed of that element?

The priest on hearing these questions took up a clod of earth, and struck the man with it on the head. The man went to the judge, informed him of the particulars and lodged a complaint against the priest, for having occasioned a violent pain in his head. The judge called the priest, and said, Why, instead of answering the man's questions, did you throw a clod of earth at him? The priest replied, The blow he received with the clod, was an answer to his questions; he has told you that there is pain in his head, let him show me the pain, and I will make God visible to him. And why does he lodge a complaint against me? for whatever I did, was the act of God. And as he is made of earth, how can he suffer from earth? The judge hearing this representation was greatly pleased and dismissed the priest, whilst the man who lodged the complaint, was confounded.

No. 7.

Worship of the Fly Mantis.

IN Africa, the Caffres offer divine adoration to a particular species of fly, called the Mantis, a word signifying a prophet. The veneration in which the Mantis has been held, will appear by the following conversations, which took place between a Missionary and a Caffre.

Caffre.—O Sir, the compassionate people dwelling on the other side the ocean, have sent you here to instruct the senseless Caffres, and to rectify their bewildered understanding; for

this I can never sufficiently express my gratitude. But rather God is to be praised for having put it into their hearts to commiserate the wretched state of the poor Caffres; and for leading them to exclaim, "Alas! the miserable condition of the Caffres! See they worship as God a fly, which they can squeeze to death between their fingers?" Sir, be pleased to look; yonder is one of these very flies. Before you came to us this fly was our God!

Missionary.—Surprising indeed! Did you then really worship that fly?

Caffre.—Yes, no sooner did I see it, than I would fall down on my knees, and pray to it.

Missionary.—Well then, let me hear, when you knelt down before it, what did you pray for?

Caffre.—I prayed that it would give me plenty to eat.

Missionary.—Did you not pray for any thing else?

Caffre.—No, I did not then know that I stood in need of any thing else.

Missionary.—Did you not know that you were possessed of an immortal soul?

Caffre.—No, Sir, I was as ignorant as the beasts; I knew nothing, I thought food to eat was the principal thing. I had never heard one word of the Bible. As soon as I saw one of these flies, I immediately prostrated myself before it. And if I perceived one of them to be in the road, I used carefully to take it up, and place it in a tree, for fear it should be crushed to death by some carriage or horse passing along.

O friends! how can the joy of this poor Caffre be adequately described, who was delivered from his superstitious veneration of an insect, which might be squeezed to death by a man's finger, and could not effect its own deliverance; who became acquainted with the true God, and learned the way of salvation through the Lord Jesus Christ.

But further, it is probable that the inhabitants of this country, upon reading the above account, may be disposed to smile, but such among them as are worshippers of images would do well to turn their eyes towards themselves; nay, they have greater reason so to do than even the Caffres, for the Mantis worshipped by the Caffres, was possessed of life, but they worship lifeless images of clay, of wood, and of stone; they especially ought to weep, and to pray thus to God: "O Lord

God, we also have forsaken thy worship, and our minds have thereby become full of absurdities. We therefore implore of thee, that as thou hast made known the Bible to the Caffres, and made them acquainted with the way of salvation through Jesus Christ, thou wouldest in like manner be gracious unto us."

No. 8.

Of the Discovery of America.

THE earth is divided into four quarters, Europe, Asia, Africa and America. Europe, Asia and Africa are situated in one vast continent, and are not totally divided from each other by any sea. But America is situated in a separate continent, more than two thousand miles distant from the other. Three hundred and twenty-six years ago, in the year one thousand four hundred and ninety-two of the Christian æra, and eight hundred and ninety-eight of the Bengal æra, was America first discovered; before that time it was not known to be in existence. We will therefore give a brief account of its discovery, since of all the achievements performed by men this is among the greatest.

About five hundred years ago, the peculiar virtues of the load-stone were discovered. It possesses this property, when it is rubbed on any piece of iron, that the side of the iron on which it is rubbed will constantly point to the north pole. This being placed in a compass, in whatever part of the world, whether at sea or on the land, any one may be, he can by its means ascertain all the different quarters. The form of the compass is this. A circle being drawn on a sheet of paper, is divided into thirty-two equal parts, on which the four quarters of the earth and the intermediate points are marked. In the centre a short piece of iron is fixed, resembling a nail; on the head of this is placed a needle, at one end of which the load-stone is rubbed, and which, though fixed to it, is yet capable of moving round. Whichever way the compass is moved, this needle always points to the north. Thus the different quarters of the earth are exactly known.

After the discovery of the load-stone, men launched without fear into the wide ocean. Before that period, having no

means of ascertaining the points, they were unable to sail without sight of land.

Two hundred years after the virtues of the loadstone had been discovered, Columbus was born in the city of Genoa. At that time the Portuguese were the greatest navigators in Europe; by performing various voyages with them, Columbus acquired great skill in nautical affairs, and at length concluded in his mind, that by sailing directly west from Europe, he should be able to reach India. About that time, the people of Europe regarded India as a region of immense wealth, and a portion of its trade brought overland to Europe having enriched several cities in it, the distant voyages performed by the Portuguese had excited a universal desire in the minds of men to reach India by sea. Columbus possessed amazing penetration, courage, and perseverance. At one time, certain canes and some newly carved wood were driven on the shores of Europe by a western wind; this circumstance strengthened him in his belief, that there was some country in the west; and having collected all the information he could obtain on this subject, he determined to proceed on a voyage to discover those unknown countries. The largest vessels in Europe did not at that time exceed in size a boat of three thousand maunds; there were likewise fewer opulent merchants than at present; he was therefore obliged to solicit royal aid to meet the expense of this voyage. He first exhibited the plan he had formed, to the rulers of his own country, and requested pecuniary assistance from them; but they, after considering the subject for a long time, rejected his proposal. After this, he requested assistance of the king of Portugal, who committed the consideration of Columbus's request to two of his ministers; but they having previously maintained that it would be possible to reach India only by sailing southward, did not exert themselves in his behalf; but having obtained an insight into his plan, they secretly dispatched an agent on the voyage, with the hope of securing all the glory and advantage of the discovery to their own sovereign. This man possessed neither the courage nor the ability of Columbus; after launching into the ocean, he encountered a furious tempest, and returned to his own country in a state of great alarm. Columbus hearing of this deceitful conduct, quitted the country in disgust, and dispatched his brother to England, who

however met with no encouragement there. At this time the king of Spain was at war with the *Moosulmans*. Nearly the whole of Spain had before this been subject to them, but at this period they possessed in it only one city, Grenada. Columbus made his request for assistance to the king of Spain, as he had done to the other sovereigns of Europe. He committed the consideration of the subject to his counsellors, who being ignorant men, reasoned on the plan of the voyage with great stupidity; some said, that to the sea there was no boundary; others maintained, that from the form of the earth, after sailing to a short distance from the shore, all return would be impracticable. Having therefore made an unfavorable report to the king, he rejected Columbus's proposal. After this he applied to three other less powerful sovereigns in Europe, but they being unable to assist him, he felt desirous of going to England.

After Columbus had left the court of the Spanish monarch, some of the counsellors of the queen besought her to recall him, to which she consented; but her husband, influenced by a spirit of parsimony, again dismissed him, and Columbus's grief at this fresh disappointment was as great as his hopes had been sanguine at being recalled.

A few days after this his dismissal, the capital of the *Moosulman* power surrendered to the Spaniards, which filled the king, queen and whole court with joy. Columbus's friends thinking this a fit opportunity, earnestly besought the queen, in this time of universal joy to grant Columbus's request. They farther represented to the queen, how much her glory would be magnified, if during her reign the boundaries of the earth should be extended. The queen having agreed to grant their request, recalled Columbus, and raised money for his voyage by pawning her own jewels. With this sum he purchased three small ships, which however did not cost him more than thirty-two thousand rupees. In this manner, having wandered about for eight years and sustained various disappointments, did Columbus at length obtain the means of accomplishing his design.

Every preparation being ready, on the third of August fourteen hundred and ninety-two, Columbus embarked. At the time of his departure, a large multitude assembled on the sea shore, and supplicated the Almighty for the success of the

expedition. Columbus sailed due west; a few days after his departure, the sailors having lost sight of land and being in an unknown and unexplored sea, began to bemoan their situation, and to strike their foreheads in despair. Columbus was so intent on the accomplishment of his design, that he deprived himself of rest. He regulated every thing according to his own judgment, and caused the vessel to be guided solely by his own orders. He regularly kept the sailors ignorant of the distance they had advanced. Sailing due west, they at length perceived the surface of the ocean covered with weeds, and imagined that this was the end of the earth. Columbus told them that this ought rather to inspire them with a hope that they were near some country.

On the 1st of Oct. they had advanced 1300 miles on their journey, but Columbus told them that they were only 980 miles from the shore. They had now been twenty-one days without sight of land, and all the hopes they had formed of speedily discovering some country, vanished. The sailors and officers considering their situation as highly calamitous, made great lamentations, and earnestly sought to return. Columbus still retained his presence of mind, and calmed their passions sometimes by entreaties, at other times by commands. These means succeeded at first, and they continued tranquil for some time; but soon after despair again seized on them, and they formed a plot to throw Columbus overboard, and to turn the ship homeward. Columbus perceived that he should be unable again to prevail on them either by entreaty or command; and therefore solemnly promised to return, if in three days they did not discover land. Columbus's hopes of the discovery of some new country were at that time very high, because on throwing out the sounding line it touched the bottom; he had also found floating on the sea a bunch of fresh fruit, and several canes recently cut.

On the 11th of October Columbus ordered the sails to be furled; no one on board closed his eyes, but all continued in a state of anxious expectation. At two in the morning Columbus discovered at distance a light moving about, and soon after, the men in the ship which was ahead, called out "land, land;" immediately the joyful sound was re-echoed from the other ships. The next morning, the 12th of October, at the distance of two miles they preceived an island, covered with

trees and verdure. In the heighth of their joy they lifted up their voice in thanksgiving to God, and began to sing psalms. The sailors likewise fell at the feet of Columbus, and entreated his forgiveness for all their previous discontent; then launching the boat into the sea, they rowed to the shore with music and singing. Columbus was the first to land on the new country which he had discovered. The men having landed, amidst the sound of martial music, again fell on their knees and returned thanks to God. Then planting the standard of the king of Spain, they took possession of the country in his name.

The people of the country flocked around them in great numbers, and looking at their dress, their arms, the whiteness of their skins, and the length of their beards, were struck with astonishment; at that time every one in Europe wore a long beard. And seeing in how large a machine, borne along by sails resembling wings, they had come on the bosom of the ocean, and hearing the roar of their cannon similar to thunder, beholding likewise the lightning and smoke of their guns, the simple islanders were overcome with terror, and concluded that these were the children of the sun, come down upon earth. The Spaniards were likewise equally astonished at the appearance of the natives. They were completely naked, they wore no beards, their skin was peculiarly soft and of a copper color. In the after part of the day they came in a canoe to the ship, and presented Columbus with articles of food, and received in return, glass beads, little bells, and other articles of trifling value. Thus in the first interview between the inhabitants of the old and of the new world, every thing was conducted with perfect harmony.

No. 9.

The Old Hen and Young Cock.

An old hen, one day meeting with a young cock which she knew was one of her own chickens, My son, said she, you may now perhaps think yourself above a mother's advice, yet let me counsel you in one thing—avoid yon well, look not into it; for, if you do, it may be fatal to you. The young one said he would take care and follow her advice; but he

still thought it very foolish, and that no danger could ensue from peeping into a well. Prompted by his courage, being young and bold, he at last resolves to try, and, drawing near the well, he stretches forth his neck with great care; and looking to the bottom, the figure of a cock appears to threaten him below. His anger rises; he ruffles his feathers; the other answers him with equal rage. At last his fury hurries him to meet his foe and down he flies, and plunges in the water; when finding his mistake too late, *Alas!* said he, just as he was drowning, *Why did I fancy myself wiser than my mother?*

A mother *may* be wise—but how much wiser is God! How should we avoid what He forbids, even should a mother require it.

No. 10.

The Farmer, the Cranes, and the Stork.

A stork was unfortunately drawn into company with some cranes, who were just setting out on a party of pleasure, as they called it; which, in truth, was to rob the fish-ponds of a neighbouring farmer. Our simple stork agreed to make one; and it so happened, that they were all taken in the fact. The cranes, having been old offenders, had very little to say for themselves, and were presently despatched; but the stork pleaded hard for his life: he urged that it was his first fault; that he was not naturally addicted to stealing fish; that he was distinguished for piety to his parents; and, in short, for many other virtues. Your piety and virtue, said the farmer, may, for any thing I know, be very exemplary; but your being in company with thieves is a circumstance of itself sufficiently suspicious; and *like all who unhappily connect themselves with bad company, you must be content to abide the consequences.*—So shall it be with the companions of the wicked.

No. 11.

The Himmalay Range.

Beyond a succession of lofty eminences is seen towering, amid perpetual snows, the central mass of this enormous chain

of mountains. It has been estimated to extend more than a thousand miles in length, and about eighty in breadth, forming one continuous desert of precipices, rocks, and ice. In a few places only, a precarious track is formed by the Alpine torrent, dashing in an unbroken sheet of foam through dark ravines, bordered by precipitous mountain-walls ascending above the clouds. Down the perpendicular faces of these stupendous avenues there rain almost continual showers of stony fragments, broken off and descending in ruins from the cliffs above. Sometimes large portions of rock are detached, and roll down in heaps, effacing every path which has been formed beneath, filling the beds of the rivers, and converting them into cataracts. The whole side of a mountain has been seen thus parted, and spread in fragments at its feet. Trees torn up and precipitated into the abyss, lie stretched with their branches on the earth, and their roots turned up to the sky. Yet through these tremendous passes, and across all these mighty obstructions, the daring industry of mortals has contrived to form tracks, narrow indeed as well as fearful and perilous, but by means of which Thibet and India find it possible to exchange their respective commodities. Nothing, it is true, resembling a waggon, not even the ordinary beasts of burden, can pass this way. The goods are placed on the backs of goats and sheep, which alone can scramble along these precipitous routes, though, in other respects, these animals are ill fitted for such laborious employments. Goats, in descending, are often pressed down by the load, while sheep, if at all urged, are very apt to run,—a movement which is here attended with the utmost peril.

In passing along these stupendous heights, the traveller occasionally experiences a distressing sensation. The atmosphere, rarefied to excess, becomes nearly unfit for supporting respiration,—the action of the lungs is impeded,—the slightest fatigue overpowers him,—he stops at every three or four steps, gasping for breath,—the skin is sore, and blood bursts from the lips,—sometimes he is affected by giddiness in the head and a tendency to vertigo. The natives, who are also seized with these symptoms, without being able to divine the physical cause, ascribe them to *bis* or *bish,* meaning air poisoned, as they imagine, by the deleterious odour of certain flowers. A little observation would have shown them that

the flowers in these regions have scarcely any scent; while it is in the most elevated tracts, where all vegetation has ceased, that the sensations in question become the most severe and oppressive.

The arrangements for facilitating a passage over these frightful cliffs are still more perilous than those employed on the lower declivities. Rude staircases are constructed along the precipices, by which the traveller is invited to make his way. The road in some places is formed merely by posts driven into the perpendicular sides of the steep, over which branches of trees and earth are spread, affording a narrow footpath, suspended at an awful height above the torrent, and shaking beneath the tread of the passenger.

Amid these awful scenes there are two spots peculiarly sacred and sublime; those, namely, where the Jumna and the Ganges, the two rivers destined to give grandeur and fertility to the plain of Indostan, burst from beneath the eternal snows. No mortal foot has yet ascended to their original springs, situated in the most elevated recesses of the mountains. There they issue forth as torrents, amid broken masses of granite, to force their way through the deep glens of the middle Himmaleh. Above them, huge piles of rock and heaps of snow rise higher and higher, till they shoot up into the two amazing peaks of Roodroo Himala and Jumnavatari.

Jumnotri is situated at the foot of the immense mountain-mass of Bunderpouch, the upper section of which is entirely buried in snow; but the brow which overhangs the village is rendered green by the trickling of numberless rills that fall down and unite in a broad basin, the fountain of the Jumna. The highest peak which towers above, is estimated by Mr. Colebrooke at 25,500 feet, which however Mr. Fraser suspects to be considerably overrated. The river is here swelled by numerous hot springs issuing from amid the rocky banks, or from pools in its own current. Captain Hodgson penetrated to several of these fountains that lay concealed beneath vast beds of snow, which, being melted by the exhalations, were formed into spacious halls resembling vaulted roofs of marble.

The mountain scenery which surrounds Gangoutri, where the infant Ganges bursts into view, is still more sublime and amazing. The traveller winds his way to this place, clambering over steep rocks, or creeping along the face of precipices,

where flights of steps are formed by posts driven into the crevices. At length he reaches the village, consisting only of a few huts and the temple dedicated to Mahadeo. Here the naked and pointed cliffs, shooting up to the skies, with confused masses of rock lying at their feet, and only a few trees rooting themselves in the deep chasms, make the spectator feel as if he trod on the ruins of a former world. Vast shattered precipices, which frown over the temple, have strewn the vicinity with enormous fragments of granite, destined probably one day to overwhelm the edifice itself. A few old pines throw a dark shade over the troubled waters, whose roar is heard beneath, mingled with the stifled but fearful sound of the stones borne down by the current. Rocky heights shut in the prospect on every side except towards the east, where, behind a crowd of naked spires, the view is bounded by the four snowy peaks of Roodroo Himala.

Mr. Fraser attempted to trace the Ganges above Gangoutri to a spot famous in India, under the appellation of "The Cow's Mouth," the river being represented as rushing there from beneath the snows through an aperture bearing that particular form. The ruggedness of the banks and other obstacles obliged him to return; but Captain Hodgson, after three days of severe toil and scrambling, reached this memorable spot, and saw the stream issuing from under a perpendicular wall of frozen snow, with numerous depending icicles, in a manner not very dissimilar to that which Indian report had led him to expect.

The two places above mentioned, with the lower shrines of Bhadrinath and Kedarnath, and generally the whole of this region, possess a peculiarly sacred character in the eyes of the Hindoo, and are the scene of many of the most remarkable fictions in his widely-poetical mythology. They are esteemed the chosen dwelling of Siva or Mahadeo, the third personage in the Hindoo divinity, who, in withdrawing from Lun'ka or Ceylon, threw up, it is pretended, the Himmaleh as his place of retreat. *Dewtas* or spirits are imagined to haunt the most inaccessible glens, and by feigned sounds to allure the unfortunate passenger into their recesses, whence he never returns to the living world. Pilgrimage, the favourite form of Hindoo devotion, is most frequently performed into these mysterious solitudes, where many, however, in attempting to penetrate

by the rugged paths buried in snow, either perish, or lose partially the use of their limbs. The perilous obstacles which bar the approach to Gangoutri, deter the greater number of the devotees, who ascend from the great fair at Hurdwar, from proceeding beyond the lower shrine of Bhadrinath; which, in the year when Captain Webb was there, had been visited by between 45 and 50,000 pilgrims.

No. 12.

Lying.

It is of the utmost importance, my young friends, that you should always speak the truth. If you have the happiness to acquire this good habit now, while you are young, it will probably continue with you afterwards; but if at present you do not scruple to tell lies and to deceive, what can be expected, but that you will become more and more deceitful, as you grow older? When you have done any wrong, you may perhaps be tempted to conceal it, by telling a lie to your parents or master. But be on your guard against any such artifice. It would be adding one fault to another, and so your conduct would be worse than before. Besides, if you make an honest confession, it is probable that the less notice will be taken of your fault; whereas, if it be found that you have committed a fault, and have endeavoured to conceal it by falsehood, your punishment ought to be, and probably will be, the severer. If you wish to be free from the temptation to conceal your faults by falsehood, study to commit as few faults as you can. Be attentive to your lessons and to your work. Avoid mischievous tricks and disorderly behaviour; and be careful to obey your parents and your masters. If your companions be bad and unprincipled, they will perhaps desire you to conceal their faults by telling lies; and, if you do not, they will reproach you, and call you *tell-tales*. It is, to be sure, very ill-natured, and very mean, to be always on the watch to discover faults, and, when they are discovered, to be eager to let them be known; but, when a question about the behaviour of others is put to you, you should either be silent, or tell the plain and simple truth. In short, whatever be the circum-

stances that might tempt you to falsify, never yield to them. Falsehood is the mark of a mean and despicable spirit. If it should sometimes screen you from any inconvenience, and sometimes bring you a little gain, it would be an advantage not worth having; and you would not retain even that advantage long. Persons who tell lies, cannot fail to have their falsehood detected, and then nobody will believe them or trust them. Falsehood, besides, is the source of many other vices; it renders the character altogether hollow and heartless; and would at last sink you down in worthlessness and contempt. Consider, on the other hand, the advantages of truth. What think you of the satisfaction of your own minds? Will it not be very pleasant for you to reflect, that you have not descended to so mean a thing as falsehood? Is it not pleasant also to gain the esteem of others? And what is more estimable than truth? What can we say more honourable of any boy or girl, of any man or woman, than when we say, "This is one, who may be trusted in every thing, and who scorns to deceive?" You are young, and perhaps you do not yet know the comforts and advantages of a good character; but, believe me, if by the blessing of God, the foundation be now laid of an upright and sincere character through life, you will all your days have cause to rejoice, that you were early taught to scorn a lie, and to love the truth. Above all, remember what is said respecting falsehood in the word of God. You are told in the book of Proverbs, that "lying lips are an abomination to the Lord;" and in the book of Revelation, that "whosoever loveth and maketh a lie, cannot enter into heaven." Lay to heart, my young friends, these impressive declarations, and never forget, that, unless you love truth, and hate every false way, you cannot please God, nor be received into his glorious kingdom.

No. 13.

History of the World.

The world has been created nearly six thousand years. The time which has elapsed since the creation, may be divid-

ed into three parts: the first period, sixteen hundred and fifty-six years, extends from the creation to the flood: the second, two thousand three hundred and forty-eight years, extends from the flood to the birth of Cnrist: the third period, from the birth of Christ to the present time, one thousand eight hundred and forty years. The advantage which this division of history affords, is, that the events which have taken place since the creation, are hereby imprinted on the mind with greater clearness.

The world was created by the word of the Almighty. God employed six days in creating all things, and on the seventh rested, having completed his labors. From this, he has commanded all men, one day in the week, to divest themselves of worldly business and cares and to devote themselves peculiarly to the contemplation of himself. He created two human beings, one male and the other female, and both sinless. Till sin entered into the mind of the woman, they both lived in the garden of Eden in the enjoyment of the highest felicity. But the woman having broken the commandment of God, persuaded her husband to do so likewise. From that period, mankind have continually committed sin, and have been constantly in search after happiness, without having ever found it. The idea that in the beginning of the world men enjoyed every degree of felicity, is confirmed by the traditions which have been preserved among all nations. The Greeks called it the *Age of Gold;* the Hindoos have designated it the *Sutyu Yoog.* With the entrance of sin, injustice, murder, falsehood, and every other evil entered into the world. Adam had two sons, Cain and Abel. Abel being more righteous than his brother, was slain by him.

The family of man began to increase; and that the earth might be the more speedily filled with inhabitants, the age of man was then prolonged beyond the present limit of human existence. Methuselah lived longer than any other man; he died at the age of nine hundred and sixty-nine. Except in the Sacred Scriptures, there is no credible account of the age before the flood.

After the world had been created about sixteen hundred years, God determined, on account of the sins of men to destroy it by a flood. Noah, who was the most righteous man of his time, was commanded to prepare an ark, into which, when

finished, he entered, together with his wife, his three sons, and their wives, in all eight persons; and with them a pair of all living creatures; after which, the earth was overwhelmed with a flood, and with the exception of those who were preserved in the ark, the whole of the human race perished. This event happened sixteen hundred and fifty-six years after the creation, and it terminates the first epoch.

Of this flood, which destroyed the universe, all mankind have retained some tradition, and the natural proofs of it are to be found in many places. Those productions which are peculiar to particular countries, are frequently discovered many feet beneath the ground, far from the places where they are indigenous. Had not the order of nature been disturbed at the time of the flood, we should not have thus found the productions of one country buried below the surface in other countries.

Relative to the early ages of the world, the various writers among those nations who heretofore possessed a knowledge of letters, have abandoned themselves to the wildest fancy. Emboldened by the general ignorance of mankind, some have maintained that the world was ten thousand years old, others have given it a hundred thousand years; others a million, and some have even declared that it is eternal. The accounts of no two nations agree in this respect, and we are therefore led strongly to suspect the correctness of all their calculations. Those nations who applied to astronomy, fixed the age of the world according to astronomical calculations; and the different periods which they assigned to it, were only certain periods within which the heavenly bodies complete a certain circle. Thus, the Egyptians fixing the age of the world according to the rotations of the planets, assigned to it thirty-six thousand five hundred and twenty-five years. The Hindoos have given four yoogus to the world, at the end of which, they predict a great *pruluyu* or destruction. Their astronomers found that, supposing the planets to have started at one time from any one sign, they would all return conjointly to that sign in so many millions of years: this mighty period of time they affixed as the duration of the earth, with which however it has no connection. That after the lapse of this long period, the planets, should they continue, will certainly be found in one sign, is certain, but this cannot in the least degree affect

the duration of the earth, which is itself one of the planets which will move into that sign in unison with the others.

The flood continued a hundred and forty days; after it had subsided, the ark rested on mount Ararat in Armenia, when Noah, his family, and all the living creatures left it, and went abroad on the earth, which was now dry. If we examine the various histories which refer to that period, we shall perceive every thing to indicate the infant state in which society then was. Among other things we may remark the following: the earth a few years after the flood was become a vast wilderness; in process of time, with the increase of mankind, little villages were formed, and finally towns and cities were established. The monsters of the woods were therefore the greatest enemies of the human race, and those who endeavoured to deliver mankind from the fear of them, were the chief objects of praise among the poets of those days. The laws by which men were then bound, were exactly adapted to an infant state of society; the manners of mankind were simple; the authority of kings was unknown; but as one race generally resided together, the lineal patriarchs of the family exercised authority over the whole community. Their poetry was a celebration of feats of strength and courage, and the greatest portion of mankind lived a pastoral life. All these circumstances evidently manifest that society was then in its infancy.

About two centuries after the flood, when the race of man was increased, they began to build a lofty tower, with the view of its serving as a place of security against a future flood. All mankind then spoke one language; but God confounded their speech, so that being unable to understand one another, they relinquished the building of the tower; which was called Babel, and thence formed the capital of the first monarchy, which was afterward called Babylon.

No. 14.

The Moon.

HERE is the moon. You have often seen the moon. How very beautiful it is! When the sun is set, how sweetly the moon shines on the trees, and on the grass!

Have you never looked up at the moon, and wondered what it was? This is what I am now going to tell you.

How large does the moon appear to you to be? I suppose not larger than a melon? But remember, it is a great way off. It is many thousands of miles from us. It is, therefore, a great deal larger than it appears to be. It is many thousand times larger than the balloon I spoke of. It is a great deal larger than all the mountains you ever saw, put all together.

The moon is, in short, a planet. It has mountains, and valleys, and plains upon it; but, as some would persuade us, it has no water. We cannot see these mountains and the rest of the objects with the naked eye, because they are so far off.

I showed you how small, and how dwindled to an almost imperceptible point, a balloon, the size, and figure, and colours, and the rest of which we know—how small and dwindled, and indistinct, and finally imperceptible, a balloon may become, through its being raised high into the air, or carried to a distance from our eyes. Now, you are to consider the reverse of this. You are to think how large, and how distinct the moon would easily seem, could it be but brought nearer to us! For, as the balloon seems to grow smaller and less distinct, the further it departs from us; so, the moon would seem to grow larger. and all that belongs to it more distinct, the nearer it could be brought to us, or the nearer to it we could go.

But, though we can have no hope from any change of the real distance between us and the moon, there are admirable instruments (spy-glasses and telescopes, of which I shall say more another time) which so effectually afford us views of distant objects, in the same manner as if they were brought nearer, that the difficulty of distance, by their help, is very much overcome. It is for this reason that while the learned denomination *telescope*, signifies what *shows us distant things;* sailors have found out a plain English name for the same instrument—calling it a *bring-'em-near*.

Well, then! by help of a telescope, we get views of the moon that are wonderfully minute; and such are the daily improvements that are now making in telescopes, that it is almost impossible to say with what distinctness we shall come to see objects in the moon. The distance of that planet from the earth is reckoned to be two hundred and forty thousand

miles, or thirty times the distance from one end of the world to the other, measured through the centre; but makers of telescopes assure us that, if not now, yet very soon, we shall have instruments to show us the moon as if its distance were only sixty miles ; add to which, that if, at the time, our own sky or atmosphere is clear, we ought to have nothing to obstruct our prospect, through clouds or hazy weather, in the moon : for the moon, as some also assure us, has no atmosphere at all. Here, then, is a view of the moon, such as it shows itself at its full ; and as discovered through a telescope, though yet a far inferior one to the powerful instruments now promised to us, or even to the most powerful of those now made.

You may now compare this telescopic view of the moon with what you can yourself discover in it, at its full, with only your little naked eyes. Bright, and white like silver, as the moon is, your commonest view shows you gray or darkish spots or marks upon it; and those spots or marks which you constantly see upon the moon are what this view shows you more distinctly, or at least more minutely.

What the spots or marks, to the mere naked eye, look like, in the moon, is variously described, both by different people, and from different causes. Some think them like eyes, nose, and mouth in a human face; and thus it is, that besides our talking of the *face* of the moon, meaning only its *surface*, figure, or appearance ; it is often painted as a real human face. Others say, that the same spots or marks are like an old woman, bent almost double ; while others, also, tell you that they are like an old man, who is carrying a lantern, or else a reaping-hook, and a bundle of sticks ; and is followed by a dog. By the first of these, something, perhaps, is alluded to, concerning Hecate, or the fabled witch or goddess of the moon ; and, by the second, concerning the equally fabled Man in the Moon. But of both of these, as they have nothing to do either with astronomy, or with natural history, or with natural philosophy, I add no more.

Much, in the mean time, has been said and written upon the latter subject particularly ; and, very lately, a critical writer tells us, that a German philosopher once proposed to scale the heaven for the purpose of ascertaining the fact or falsehood that there is a Man in the Moon, armed with a

reaping-hook ; and that he certainly would have prosecuted his design, if he could but have hit upon the means of making the necessary ascent.

The Peruvians have a tale, that the spots on the moon have been occasioned by a beast of the forest, which, being in love with the moon, climbed up to it and dirtied it with his paws. This is to be understood, however, as a jest.

No. 15.

The Works of God.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns,—a shining frame,
Their great Original proclaim.

Th' unwearied sun, from day to day,
Does his Creator's pow'r display ;
And publishes to ev'ry land
The work of an Almighty hand.

Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And nightly to the list'ning earth
Repeats the story of her birth ;

While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What, though in solemn silence all
Move round the dark terrestrial ball ;
What, though no real voice, nor sound,
Amidst their radiant orbs be found :

In Reason's ear they all rejoice,
And utter forth a glorious voice ;
For ever singing, as they shine,
" The hand that made us, is divine."

No. 16.

The Discontented Pendulum.

An old clock, that had stood for fifty years in a farmer's kitchen, without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped. Upon this the dial-plate (if we may credit the fable) changed countenance with alarm,—the hands made an ineffectual effort to continue their course, the wheels remained motionless with surprise, the weights hung speechless, each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry into the cause of the stop; when hands, wheels, weights, with one voice, protested their innocence. But now a faint tick was heard below from the pendulum, who thus spoke :—

"I confess myself to be the sole cause of the present stoppage, and am willing, for the general satisfaction, to assign my reasons. The truth is, that I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the point of *striking*, "Lazy wire!" exclaimed the dial-plate. "As to that," replied the pendulum, "it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me,—it is vastly easy for you, I say, to accuse other people of laziness!—you, who have had nothing to do all your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut up for life in this dark closet, and wag backwards and forwards, year after year, as I do."—"As to that," said the dial, "is there not a window in your house on purpose for you to look through?" —"But what," resumed the pendulum, "although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life; and, if you please, I'll tell you how I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course only of the next twenty-four hours,—perhaps some of you above there can give me the exact sum." The minute-hand, being *quick at figures*, instantly replied, "Eighty-six thousand four hundred times." —"Exactly so," replied the pendulum; "well, I appeal to

you all, if the thought of this was not enough to fatigue one—and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so, after a great deal of reasoning and hesitation, thinks I to myself—I'll stop!"

The dial could scarcely keep its countenance during this harangue, but, resuming its gravity, at last replied:

"Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this suggestion. It is true you have done a great deal of work in your time; so have we all, and are likely to do; and though this may fatigue us to *think* of, the question is, will it fatigue us to *do?* Would you now do me the favour to give about half-a-dozen strokes to illustrate my argùment?" The pendulum complied, and ticked six times at its usual pace. "Now," resumed the dial, "was that exertion at all fatiguing to you?"—"Not in the least," replied the pendulum; "it is not of *six* strokes that I complain, nor of *sixty*, but of *millions*."—"Very good," replied the dial; "but recollect, that although you may *think* of a million strokes in an instant, you are required to *execute* but one; and that, however often you may hereafter have to swing, a moment will always be given you to swing in."—"That consideration staggers me, I confess," said the pendulum. "Then, I hope," added the dial-plate, "we shall all immediately return to our duty, for the maids will lie in bed till noon, if we stand idling thus."

Upon this the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed; when, as with one consent, the wheels began to turn, the hands began to move, the pendulum to wag, and, to its credit, ticked as loud as ever—while a beam of the rising sun, that streamed through a hole in the kitchen-shutter, shining full upon the dial-plate, made it brighten up as if nothing had been the matter.

When the farmer came down to breakfast, he declared, upon looking at the clock, that his watch had gained half an hour in the night.

No. 17.

First Voyage to India.

In a former lesson we mentioned how Columbus discovered a new world. We will now relate the particulars of the first voyage performed to India by doubling the Cape of Good Hope. Five years after Columbus's great discovery, in the year one thousand four hundred and ninety-seven, was this important voyage performed. To understand fully its great importance, it is necessary to take a view of the history of preceding events ; in detailing which, we will not ascend higher than the time of Alexander the Great. He was born two thousand one hundred and seventy-one years ago, and was sovereign of one of the states of Greece in Europe. Though he was a mighty conqueror, his views were not confined to conquest, and the astonishing capacity which he displayed in the management of affairs, would lead us to conclude, that he possessed a mind suited to the government of so large an empire as that which he had founded. The king of Persia was then the mightiest sovereign in the world ; yet with a very inconsiderable force did Alexander overcome him, and pushing on to India, cross the Indus, by means of a bridge, near the city of Attok, where the river is peculiarly shallow and tranquil. He then advanced into the Punjab as far as the Vipasa, where his soldiers, overcome with the fatigues of their long expedition, refused to accompany him any farther, and obliged him to return. Knowing of what amazing advantage trade is to mankind, he turned his great mind to the promotion of it, and in Egypt built a large city, which he called after his own name, Alexandria, and which in India is called Secundrabad. It is situated most advantageously for concentrating the trade of Europe, Asia, and Africa, being built on the confines of the three quarters of the globe. For fifteen hundred years after the death of Alexander, it continued to be the greatest mart for trade in the world. Into this city the whole trade of the east was transported, and from thence dispersed into every country in Europe.

Alexander moreover assiduously endeavoured to explore the passage by sea from the mouth of the Indus to the Persian gulf ; in which he completely succeeded. With this view, he

prepared two thousand vessels on the river Vipasa, the command of which he gave to Nearchus. A hundred and twenty thousand troops and two hundred elephants accompanied the ships; part of whom was transported down the river in the vessels, and the remainder marched down in conjunction with them on both sides the river. His delight in perilous enterprizes induced him to proceed by water instead of marching by land. In nine months the vessels, having sailed five hundred kross, arrived at the mouth of the river, where Alexander was obliged to leave the fleet, and to put himself at the head of his army. Nearchus was commanded to proceed by sea up the Persian gulf, which he performed in seven months. Alexander was so highly delighted with the success of this expedition, that he valued himself more upon it, than on all his mighty conquests. Yet the men who conducted it, were so ignorant of the state of things, that when they perceived the ebbing and flowing of the tide at the mouth of the river, they considered it as an indication of the wrath of the gods.

In process of time, the empire of the Greeks was dissolved, and the Romans extended their conquests over the greater part of the world. Like the Hindus, they despised trade, and left it to the lowest ranks in society. But when the Roman power increased and Rome became, in a great measure, the metropolis of the world, a desire after the luxuries of the East arose, and an incredible quantity of the principal articles of oriental trade, silk, spices, gems, &c. was annually carried to Alexandria, and from thence to Rome. In their voyages from the mouth of the Indus to the Persian gulf, the navigators at length discovered, that during six months in the year the wind blew from one quarter, and during the rest of the year from the quarter directly opposite. When this discovery had been made, they left their former mode of coasting, and sailed with the wind direct to India; and on the setting in of the easterly winds, they loosened the ships and arrived in a short time at the place of their destination. Thus the Romans created an extensive trade with the east. Even at this day, Roman coins are dug up at Tipperah, and in places near Madras. The Romans were however unacquainted with Gangetic Hindust'han, and imagined that through the amazing heat of the climate, neither man nor beast could live there.

There was likewise another channel through which the

Romans obtained the produce of the East. About two thousand eight hundred years ago, Solomon, king of Judea, set himself to the encouragement of commerce. A hundred kross from Judea there is a vast sandy desert, where for miles together not a single blade of grass is to be seen; in the midst of this desert there is one spot about six kross in circumference, remarkable for its fertility, while all around is a barren waste. In this spot, Solomon erected a noble city, called Palmyra, which afforded an opportunity for transporting articles of commerçe across the desert. This city was the resting-place, where the caravans obtained water and every other convenience necessary for the prosecution of their journey. In this manner the produce of the East was carried by land from the banks of the Euphrates across the desert. This trade so increased the power of Palmyra, that its sovereign sustained a war against the Romans, when in the plenitude of their power. It is now altogether destroyed; it serves only as a retreat for the thieves and robbers who infest the desert; yet so great was its magnificence once, that after sixteen hundred years of desolation, the remains of its buildings and its solitary columns fill the beholder with astonishment.

About the year four hundred of the Christian æra, the barbarous nations of Europe poured down like a torrent on the Roman empire, and completely overturned it. As they were altogether uncivilized, and had no taste for articles of luxury, the trade which had been carried on with the east, was necessarily discontinued. Yet as Constantinople, the capital of a great empire on the confines of Europe, preserved its independence, the productions of the East were regularly transported thither from the East, though the length of the journey and the risk attending it caused frequent interruptions.

In about three hundred years*, the barbarous nations began to be formed into distinct kingdoms, and to increase in power; civilization gradually spread among them, and a desire arose for articles of taste and luxury. About this time also, the Musalmans having conquered Egypt and finding Alexandria a place suitable for commerce, they opened an extensive trade between that country and the western parts of Hindust'han, where they purchased the productions of the East, and transported them to their own dominions by sea, from whence they

* About A. D. 700.

were purchased by the European merchants, and carried to their respective countries. Trade first revived in Italy, from whence it had been originally driven by the barbarians, and Venice quickly rose to great pre-eminence by means of its trade. Its merchants purchased the articles at Alexandria, and carried them from thence to the other countries of Europe. Several other cities of Italy likewise rose to great magnificence by this trade.

About five hundred years ago the Mariner's Compass was discovered, of which we formerly gave an account. This discovery gave an amazing stimulus to trade; those who profited most by it, in the increase of their commerce, were the Portuguese. The Musalmans who had formerly enjoyed the dominion of Portugal being, about this time, driven from thence, retired to Africa, to which country the Portuguese pursued them, and in the year one thousand four hundred and twelve, first began to sail down the western coast to Africa. In the course of one hundred years, they advanced gradually down to its most southern point.

From the foregoing facts we may gather, that the inhabitants of the western world always sought with avidity for the luxuries of the East, and that they constantly found out ways and means to obtain these articles; since trade, like the stream of a river, when dammed up in one place, forces a passage for itself in some other direction.

From the year 1412 to the year 1463, the Portuguese had, in their various voyages, sailed seven hundred kross down the western coast of Africa. In these voyages, they perceived that the shore gradually contracted towards the east, which raised in their minds great expectations of reaching India, if they persevered in their course. In the year 1486, the king of Portugal, having prepared a large armament, gave the command of it to Diaz, a brave and experienced sailor, and commanded him to pursue the same course which former navigators had pursued, and to sail as much farther south as he was able. He explored five hundred miles more of the coast, in an unknown sea; and in spite of the unwillingness of the sailors, whom he knew well how to command, he sailed down to the southern extremity of Africa. But having there encountered a mighty tempest, he named it the Cape of Storms, and returned to his own country. His sovereign however, elated with the success

of the expedition, called it the Cape of Good Hope. Six years after this, Columbus having discovered America and returned to his country, the report of his voyage filled all Europe with astonishment. The king of Portugal however seriously apprehended, that Columbus's projects would interfere with the discoveries on which he was about to dispatch his servants. He therefore made an application to the Pope of Rome, who at that time ruled the consciences of all Europe, and esteemed himself God's Vicegerent on earth. The Pope in reply to this application, under the authority with which he conceived himself vested, granted to the Portuguese all countries they could discover to the East, and to the Spaniards all countries to the west. Having obtained this grant, the king of Portugal, in the year 1497, prepared three ships to sail on a voyage to India, and one vessel laden with provisions. They were manned with one hundred and sixty men, and Vasco de Gama was appointed the commander. The voyagers spent the whole of the night preceding their departure, in prayer to God in one of the churches. The next day the shore was crowded with people from the city of Lisbon; and the priests, arrayed in their sacred vestments, walked before the procession, singing hymns and praying to the Almighty. The flame of devotion spread through the whole assembly, who likewise lifted up their voice in prayer. The spectators considering the navigators as proceeding to certain destruction, their parents, relations, and friends, falling all on their necks, wept aloud. Even the magnanimous Gama, beholding this sight, shed a few tears and passing rapidly through the crowd, ascended his ship, and commanded the sails to be unfurled. The king sent with Gama ten condemned criminals, whom he promised to pardon if they faithfully obeyed Gama's orders, and executed any enterprize, however difficult, to which he might appoint them.

On the eighth of July, in the year fourteen hundred and ninety-seven, the fleet left the Tagus. When they arrived off the Cape, the waves ran mountains high, and the vessels were now lifted aloft to the skies, and then plunged into the depths of the ocean. When the wind had a little subsided, the sailors fell at the feet of Gama, and besought him to return, since the sea appeared altogether impassable. Gama, disregarding all their intreaties, continued his course, which so incensed them, that they entered into a conspiracy against him. Being inform-

ed of their intentions he threw the ringleaders into irons, and with the assistance of his brother, who managed the helm, doubled the Cape. Shortly after, they arrived on an island belonging to the Musalmans. The whole trade of the East was at that time in their hands; the appearance of vessels from Europe therefore, in those seas, naturally alarmed them, and they sought every opportunity to destroy Gama's fleet. Having escaped from their machinations, he set sail and came to another island, from whence sailing in a direct course to India, he soon after arrived at Calicut on the Coast of the Dekkan. The view of the mountains of Calicut filled the whole fleet with joy. At their first interview with the king of the country, he behaved toward Gama with the greatest kindness; but the Musalmans having prejudiced him against the European navigators, he began to act deceitfully towards them. Gama having accomplished the object of his voyage, returned to his native country, and on his way homewards destroyed several of the Musalman cities and many of their ships, in return for ill offices they had done him. Gama was two years and two months in performing this journey; and of the hundred and sixty men who had accompanied him, only fifty survived the perils of the voyage. On all these the king of Portugal bestowed great wealth and much honor. This was the first visit paid by the European nations to India by sea; —it was likewise the first time that any European vessel had doubled the Cape of Good Hope. A way having been thus opened, not only the Portuguese, but the other nations of Europe sailed to India by the same route, and established an extensive commerce with the East.

Some have denied to this enterprize of Gama's in doubling the Cape, which opened the vast continent of India to the nations of Europe, an equal share of praise with the great enterprize of Columbus; yet we cannot but acknowledge that this must ever be reckoned among the greatest actions performed by men. This voyage occasioned a complete revolution in affairs. The channel of the eastern trade through Egypt and Alexandria was closed; the naval power of the Musalmans was broken, and the Portuguese, by establishing factories in different parts of India, and monopolizing the whole of its trade, increased their power to an amazing degree. But nothing is unchangeable beneath the Supreme. The Portuguese

who, two hundred years ago, enjoyed unlimited power in the East, do not at the present moment possess one single place of all their former possessions on this continent, except the insignificant territory around Goa.

No. 18.

Sin.

Let us take some views of the evil of Sin.

Behold sin *with regard to God.* Sin is enmity against God, against his attributes, against his government. God never yet revealed a design which sin hath not withstood, nor gave a command which sin has not trampled under foot. Hence nothing is so offensive to God; and hence it is called "the abominable thing which he hates."

Behold sin *in its effects on man.* How different is man from what he was at first! But sin has made this change. Sin has stripped him of his glory, and taken the crown from his head.—Observe the *soul* of man,—it is sin that has debased it, defiled it, robbed it of the image, and banished it from the presence of God; it is this that has produced unruly passions, tormenting anxieties, a terrified conscience, a wounded spirit.—Observe the *body* of man. This was once immortal, without defect and without disease. But "by sin death entered into the world," and was crowned "king of terrors." And now "man that is born of a woman is of few days, and full of trouble." Even every comfort has its cross, and every blessing its curse. O could we witness all the pains of the diseased at this moment; all the effects of war, pestilence, and famine! what could we think of an enemy capable of producing such mischief as this!

These are the effects of sin in *this* world. But there is another world that has been running parallel with this, and that will continue when this is no more. And here the effects of sin most frightfully appear. Sin built hell. Sin produced the worm that never dies. Sin kindled the fire that never shall be quenched. Now, I reason thus, and a child can understand me;—if God can righteously threaten all this misery, he can also righteously inflict it; and if he can righte-

ously inflict such misery, sin must deserve it; and if sin deserves it, O my God, how is it possible for us to think too highly of its guilt!

No. 19.

God every where present.

ALMIGHTY God is present everywhere. He is at hand; he is afar off; he fills the whole universe. Here grows a flower, and he is here; there shines a sun, and he is there. He is in the breeze and in the tempest; in the light and in darkness; in an atom, and in a world. He is present in this flowery vale: He is present on that lofty mountain—

In the void waste, as in the city full.

He hears my feeble voice, as he hears, before his throne, the sublimest songs which accompany the seraph's lyre. He is the God of the seraphim, and he is my God. He hears us both; and he hears also the notes of the lark, and the hum of the bee that flutters round the rose. Omnipresent Being! Hear me so as to grant my request. May I never forget that I am in thy sight; may I always think and act as in thy immediate presence: so that when summoned with the whole world of spirits, before the tribunal of my Judge, I may not be obliged to flee from the presence of the Holy of Holies.

No. 20.

Form and Surface of the Earth.

WERE we to trust to appearances as they present themselves to our limited powers of vision, we might be led to conclude (as was the opinion of some of the ancients), that the earth is a wide-extended flat, bounded by the horizon.

This belief, however, is now completely exploded, and the figure of the earth demonstrated to be globular, by the voyages of a number of circumnavigators, from the days of the famous MAGELLAN down to those of our illustrious countryman, Captain COOK.

By these voyagers it has been fully ascertained that a vessel leaving Europe in a certain direction, may return to the point from whence she set out, without altering her course farther than is necessary to avoid intervening obstacles, or give her, what the sailors call *Sea-room.*

The spherity of the earth is also apparent from the circumstance that two ships off at sea, sailing in contrary directions till they lose sight of each other, first do so by the disappearance of the hulls and lower rigging and afterwards of the higher sails and top-masts. The roundness, from north to south, is evident from the sinking of northern stars to the horizon till they actually disappear to those who travel far southward; and from east to west by the difference of sun-rise in proportion as we go eastward or westward.

The form of the earth being, therefore, proved by arguments the most incontrovertible, to be that of a globe or sphere, permit us here to pause and acknowledge the wisdom and goodness of the Creator as manifested in that particular form! This wisdom and goodness is highly apparent, when we consider that this is the most capacious, compact, and durable of all figures, the most convenient for a body in motion, for the equal distribution of light and heat, for the proper disposal of land and water, as well as for the beneficial influence of the winds.

The earth, which is the habitation of so many creatures, must be sufficiently capacious not only to contain them, but what is necessary for their preservation; and being, as it were, the basis of this sublunary creation, it must be so firmly and compactly girt together, as to be beyond the reach of accident to destroy any of its parts, till the fiat shall have gone forth that time shall be no more.

Had it been of an ANGULAR form, the points of the angles behoved to have been considerably weakened by their distance from the centre of gravity, and consequently would have been in continual danger of being loosened, or flying off, by the rapidity of the earth's diurnal motion round its axis, or had it been possible for them to have remained, what resistance must these angles have occasioned in the performance of that motion! What a continual state of perturbation and tempest in the air must they have caused! How incommodious to the diffusion of light and heat, and for the wise and useful distribution of the waters!

In casting our eyes abroad over the face of the earth, we observe it covered with two great bodies of LAND and WATER; but as it is to the appendages and productions of the former we mean first to direct our thoughts, we will leave the consideration of Nature's mighty Reservoir, and the wonders of the Ocean, to an after occasion, and will proceed to consider the magnificent scene which the *dry land* presents.

The first thing that here strikes the imagination is the wonderful diversity every where observable, and those numerous inequalities so conspicuous on its surface. On one part, we behold the gently rising hillock, scarcely perceptible amidst the surrounding level: in another, the tremendous precipice, yawning horribly over the mountain's brow! Here, a deep-sunk glen, embosomed among rocks recedes from the eye, and screens the little rivulet that glides along its bottom; there, the lofty summits of the *Himmalahs*, the *Andes*, and the *Alps*, with cloud-capt tops wrapt in garments of perpetual snow, bid defiance to vegetation, or smile above the blast in sun-shine, whilst the reverberating sound of distant thunder proclaims the raging of the storm below.

In one place we behold the pleasantly sheltered meadow, decked in all its luxuriance of herbage, and in another, a wide naked waste, or sea-like fen, losing itself in the distant prospect. Here broad and rapid rivers separate nations at variance; there the purling stream, partly fordable, and partly surmounted by the convenient bridge, unites and connects those who enjoy the mild blessings of peace. Here a vast tract of uncultivated heath stretches across the districts of the mountains, while lakes of considerable magnitude lave their bases and cover by their limpid waves the interjacent valleys.

We have just been considering the earth as a globular body. But how, it may be asked, are we to reconcile this with those unequal appearances observable on its surface? To this we answer, that the elevation of the highest mountain bears no more proportion to the diameter of this wonderful structure, than the inequalities on the rind of an orange do to its bulk; and although these may render it, comparatively speaking, a little uneven, they do nothing to subtract from the beauty of its appearance, or the general roundness of its figure.

Deformities, indeed, they cannot be called; for if the human mind delights in variety, these inequalities present us with a variety the most pleasing and picturesque; and if the con-

templative philosopher is captivated by the multiplicity of nature's productions, these furnish food for the most keen researcher into the wonders of creation. But a gratification of taste for the sublime and beautiful were not the only objects the Creator had in view in this diversity of the earth's surface.

No. 21.

The Whale.

THE whale is beyond dispute the largest animal of which we have any certain account. The great Greenland whale, indeed, is of so enormous a size that it usually measures from sixty to seventy feet in length. The cleft of the mouth is about twenty feet long, which in general is about a third part of the animal's length. The tail is about twenty-four feet broad, and its stroke is sometimes tremendous. The catching of whales in the Greenland seas, among masses of ice frequently more than a mile long and above a hundred feet in thickness, affords one of the strangest spectacles that can be imagined. Every ship employed in this business is provided with six boats, to each of which six men are appointed for rowing, and a harpooner for striking the whale. Two of these boats are constantly kept on the watch at some distance from the ship. As soon as the whale is discovered both the boats set out in pursuit of it; and if either of them can come up before the fish descends, which is known by his throwing up his tail, the harpooner darts his harpoon at him. As soon as he is struck, the men make a signal to the ship, and the watchman alarms all the rest with the cry of "Fall, fall!" when all the other boats are immediately sent out to the assistance of the first. The whale, as soon as he finds himself wounded, runs off with amazing rapidity. Sometimes he descends straight downwards, and sometimes goes off at a small depth below the surface. The rope that is fastened to the harpoon is about two hundred fathoms long. If the whole line belonging to one boat be run out, that of another is immediately fastened to it. This is repeated as necessity requires; and instances have been met with where all the rope belonging to the six boats has been necessary. When the whale descends, and has run some hundred

fathoms deep, he is obliged to come up for air, and then makes so dreadful a noise with his spouting, that some have compared it to the firing of cannon. As soon as he appears on the surface of the water, some of the harpooners fix another harpoon in him ; upon which he plunges again into the deep ; and on his coming up a second time they pierce him with spears, till he spouts out streams of blood, instead of water, beating the waves with his fins and his tail, till the sea is all in a foam. When dying he turns himself on his back, and is drawn on shore, or to the ship if at a distance from land.

No. 22.

Whang, the Miller.

WHANG, the miller, was naturally avaricious ; nobody loved money better than he, or more respected those that had it. When people would talk of a rich man in company, Whang would say, I know him very well ; he and I have been long acquainted ; he and I are intimate. But if ever a poor man was mentioned, he had not the least knowledge of the man : he might be very well for aught he knew ; but he was not fond of making many acquaintances, and loved to choose his company. Whang, however, with all his eagerness for riches, was poor. He had nothing but the profits of his mill to support him ; but though these were small, they were certain : while it stood and went, he was sure of eating ; and his frugality was such that he every day laid some money by, which he would at intervals count and contemplate with much satisfaction. Yet still his acquisitions were not equal to his desires ; he only found himself above want, whereas he desired to be possessed of affluence. One day, as he was indulging these wishes, he was informed that a neighbour of his had found a pan of money under ground, having dreamed of it three nights running before. These tidings were daggers to the heart of poor Whang. "Here am I," says he, "toiling and moiling from morning to night for a few paltry farthings, while neighbour Thanks only goes quietly to bed, and dreams himself into thousands before morning. O that I could dream like him ! With what pleasure would I dig round the pan ! how

slily would I carry it home! not even my wife should see me: and then, O the pleasure of thrusting one's hand into a heap of gold up to the elbow!" Such reflections only served to make the miller unhappy: he discontinued his former assiduity; he was quite disgusted with small gains, and his customers began to forsake him. Every day he repeated the wish, and every night laid himself down in order to dream. Fortune, that was for a long time unkind, at last, however, seemed to smile upon his distresses, and indulged him with the wished-for vision. He dreamed, that under a certain part of the foundation of his mill there was concealed a monstrous pan of gold and diamonds, buried deep in the ground, and covered with a large flat stone. He concealed his good luck from every person, as is usual in money-dreams, in order to have the vision repeated the two succeeding nights, by which he should be certain of its truth. His wishes in this also were answered; he still dreamed of the same pan of money in the very same place.

Now, therefore, it was past a doubt: so getting up early the third morning, he repaired alone with a mattock in his hand, to the mill, and began to undermine that part of the wall which the vision directed. The first omen of success that he met was a broken ring; digging still deeper, he turned up a house-tile, quite new and entire. At last, after much digging, he came to a broad flat stone, but then so large that it was beyond man's strength to remove it. "There!" cried he in raptures to himself, "here it is; under this stone there is room for a very large pan of diamonds indeed. I must e'en go home to my wife and tell her the whole affair, and get her to assist me in turning it up." Away, therefore, he goes, and acquaints his wife with every circumstance of their good fortune. Her raptures on this occasion may easily be imagined: she flew round his neck, and embraced him in an agony of joy; but those transports, however, did not allay their eagerness to know the exact sum; returning, therefore, together to the place where Whang had been digging, there they found—not, indeed, the expected treasure—but the mill, their only support, undermined and fallen!

No. 23.

The Origin of Printing.

THE art of Printing is one of the most useful and important which mankind have yet invented. It has contributed more than any thing else to the extension of knowledge, and may be said indeed to have established a new empire in the world. Before the invention of this art, when books existed only in manuscript, the progress of knowledge was exceedingly slow. When a book had been composed, it was some time before the inhabitants who lived in its vicinity became acquainted with its existence, and a still longer time elapsed before it was known to the inhabitants of other countries. This will in some measure account for the slow progress of knowledge; and for its being valued by so small a number before the invention of Printing. The nations of Europe were at that time involved in the deepest ignorance; few were acquainted even with the common rudiments of knowledge, and true science was almost extinct; but after this art had become universally known, an immense number of works were composed on the various branches of science, and instead of the darkness which had heretofore prevailed, the light of knowledge began to shine with uncommon splendour.

By the aid of Printing truth and error being distinguished from each other, were more quickly discriminated. When a book had been printed on any subject, it was speedily put into circulation, and a great number were enabled to weigh its contents, and to form their separate opinions on the subject, by which course the truth was more likely to be discovered. Without the aid of printing it would be difficult thus to ascertain the various opinions of mankind.

Through this art also, valuable works are preserved from destruction. As the writings of the Greeks and Romans existed only in manuscript, the greater part of them have perished in the revolution of empires, and through the ravages of time. Those which survived to the period when printing was invented will probably continue for ever, as such an immense number of copies of them have been printed and deposited in the various countries of Europe that it is scarcely possible for every copy to perish. Since the invention of Printing no one

valuable work has been lost. It is owing to the lateness of the invention that the ancient history of so many nations is buried in impenetrable obscurity. Through the loss of the records which existed only in manuscript, their descendants in some cases know not even the name by which their ancestors were distinguished. Of many of the ancient Hindu sages the names only are known, their works are completely lost; whereas those which have survived to this period and are now committed to the press, will probably remain for ever. And if in any respect the immortality of Valmeeki be substantiated, it can only be done by his poems being rendered immortal through this art.

The cities of Haarlem in Holland, and Mentz in Germany, contend for the honor of having originated printing, but the learned have decided that though the art originated at Haarlem, it received great improvements in Mentz. About the year 1430 in the city of Haarlem, one Laurentius having without any particular intention engraved some letters upon a tree and blackened them with ink, laid some paper over them and obtained a good impression. Encouraged by this attempt, he began to cut whole pages upon blocks of wood, and to print them off. He afterwards improved the art by cutting each letter upon a separate bit of wood, which being put together, enabled him to print books. This is the origin of printing. The wooden types however involved so great a delay, that it was seven or eight years before a book could be completed.

In the year 1442, twelve years after the first attempt, a workman in the office, of the name of Faustus, having during the night robbed it of a set of types and printing implements fled to Mentz, where he established another printing office. Two or three years after this, it was perceived that the wooden types decayed quickly, they therefore substituted lead in its stead, which was the second improvement in the art.

Fifteen years after this event, in the year 1457, a man of the name of Schœffer entered into copartnership with Faustus. It was Schœffer who first invented the casting of types. The former process of cutting letters on wood or lead was exceedingly tedious; to remedy this delay Schœffer engraved them on steel punches. These punches were beaten with violence into a piece of copper; the copper was then put into a mould and liquid lead poured upon it, by which as many letters as

were required were fabricated in a short space of time. This was the next improvement. And as lead was found to be exceedingly soft, antimony was mixed with it to harden it.

In the year 1462, thirty-two years after the invention of the art, a prince of Germany having conquered the city of Mentz, the members of the printing office, with all their implements, were dispersed abroad, by which a knowledge of the art was extended to other countries, and in a few years printing offices were established in all the principal cities of Europe. The honour of the invention continues however to belong to Holland.

At what time it was first introduced into England, is matter of controversy. It was for a long time the established opinion that the first book ever printed in England was executed by William Caxton in the year 1471; but the discovery of a book in the Library of the University of Oxford which purports to have been printed in the year 1468, has in some measure diminished the honor which was paid to him as the father of English printing. The introduction of printing into Oxford was somewhat remarkable. When it had attained celebrity on the continent, the Archbishop of Canterbury besought the king of England to introduce a knowledge of this new and wonderful art among his subjects. The king assented to his proposal; and, convinced that this could only be accomplished by secret measures, sent one of his confidential servants with Caxton, and a considerable sum of money, into Holland. The servant of the king having disguised himself, took up his residence successively in two or three towns of Holland, because the magistrates of Haarlem were continually on the watch to prevent any one's acquiring a knowledge of the art, and had confined several persons who had visited the city with that object. After many exertions, the royal messenger succeeded in purchasing at a very high price the services of Corsellis, one of the workmen in the office, who having agreed to go over to England, fled from the city in the dead of the night to the sea shore, where a vessel belonging to the king sent for the purpose, conveyed him over to England. The king fearing to establish the office in the city of London, dispatched him under a guard to Oxford, where he continued in custody till he had instructed two or three of our countrymen in the art. After this, a knowledge of printing was gradually

diffused through the country, and printing offices were established in the principal cities. Fifty years after the invention of the art, there was no country in Europe without a printing office.

The praise bestowed on this art, though great, does not exceed its merits. Before its invention, the progress made in knowledge during a thousand years, was scarcely equal to that made in a hundred years since. Europe has now sent its philosophy and science to the inhabitants of Hindustán, and with it they have also sent this invaluable art, by which the knowledge now spreading in the East will continually remain, and gradually acquire new splendour till every city in Hindustán shall be filled with light.

No. 24.

Faith.

CHILDREN, says the Reverend Mr. Cecil, are very early capable of impression. I imprinted on my daughter the idea of Faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there."—"Yes father!"—"And you seem to be vastly pleased with them."—"Yes father."—"Well now, throw them behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you."—She looked at me a few moments longer; and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire.—"Well," said I, "there let them lie; you shall hear more about them another time, but say no more about them now." Some days after, I bought her a box full of large beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her. She burst into tears with extacy.—"These, my child," said I, "are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind

the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. I did all this to teach you the meaning of Faith. You threw your beads away when I bade you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in Him that he means your good."

No. 25.

Wise Sayings.

SIN is the greatest of all evils; the salvation of the soul our best good; and the grace of God our richest treasure.

The desire of improvement discovers a liberal mind, and is connected with many accomplishments and many virtues.

Agesilaus, king of Sparta, being asked what things he thought most proper for boys to learn, answered, "Those things which they ought to practise when they come to be men."

Do every thing in its proper time; apply every thing to its proper use; put every thing in its proper place.

"Study the Holy Scriptures," said Mr. Locke to a young man, "especially the New Testament. Therein are contained the words of eternal life. It has God for its author—Salvation for its end—and Truth, without any mixture of error, for its matter."

When we observe any tendency to treat religion or morals with disrespect and levity, let us hold it to be a sure indication of a perverted understanding or a depraved heart.

When Aristotle was asked what a man could gain by telling a falsehood, he replied, "Not to be believed when he speaks the truth."

He that cannot live well to-day will be less qualified to live well to-morrow.

Amusement often becomes the business instead of the relaxation of young persons; it is then highly pernicious.

Labour promotes health; industry yields plenty; economy and frugality preserve it; sobriety gives comfort; daily toil

brings sweet repose at night; fidelity gains esteem; honesty makes friends; exemplary parents have dutiful children; faith in the Redeemer imparts peace and joy; and the fear of God and obedience to his commandments are accompanied with the hope of a blessed immortality.

There are no greater objects of pity in the world than men who are admired by all around, for their nice discernment and fine taste in every thing of a worldly nature, but have no taste for the riches that endure for ever—no love for God or his word—no love for Christ or their souls. In such a state, however admired or respected, they cannot see the kingdom of heaven.

No. 26.

Christianity.

WHAT is CHRISTIANITY? This is a question which, during the last eighteen centuries, has been often put, and as often answered: the temple, the synagogue, the school, the market-place, the pulpit, and the press—the cross too, the prison, the scourge, the rack, the gibbet, and the stake, have each in turn, and in a special form, uttered a clear and distinct reply. Still, however, in each successive generation the same inquiry is made; and ever would we have it prolonged; for the question is too fair to be refused, and the reply is too important to be withheld. There is not, and there has not been, a system which makes so large a demand on men, as moral and accountable beings; which so boldly casts down for scrutiny, many and splendid credentials; which professes to meet so fully and actually the whole and real condition of man; or, which holds out richer prospects of bliss in connexion with faith, or a deeper gloom of misery as the consequence of unbelief, than Christianity. By nothing has the attention of the world been more occupied in the way of profession or rejection, promulgation or persecution, during the last 1800 years, than by Christianity. Her records have been tested, her statements have been sifted, her principles argued, her doctrines impugned, her demands questioned, and her evidences scrutinized; her disciples have been watched and tortured, and her ministers bribed or martyred. Paganism sought to strangle her at birth, Muhammadanism to substitute another in her room, supersti-

tion to bury her alive, infidel philosophy openly to condemn and crucify her, and, worst of all, hypocritical worldliness has sought to plunge her into the abyss of a freezing and perpetual oblivion. But all in vain: Christianity—true, pure, immortal, and divine—still lives and reigns; still joyfully does she go forth in the light of the sun, and before all her enemies. She still teaches, proclaims, commands, threatens, and promises, as at the beginning: repelling pride, fearless of malice, and abhorring hypocrisy, she begs for sincere and honest inquiry; she hails as victory begun, and rejoices as in conscious triumph, in the candid and earnest question, "Who art thou?" or, "What is Christianity?" To this question we shall attempt to give a brief reply; looking at Christianity in four different points of view.

I. Christianity *in its more general and visible form*, is the system of religion professed and observed by the disciples of the Lord Jesus Christ. This glorious Person appeared on this earth 1800 years ago. Born in an obscure family, of a virgin mother, after having given in early childhood public and convincing tokens of his extraordinary character, he came forth in his thirtieth year as the public Teacher of his nation. He declared himself to be the Son of God, and the Saviour of the world; and, in support of his Divine mission, he wrought, in the most public manner, the most undeniable miracles. His character, during his short but laborious ministry, was uniformly pure, noble, self-denying, and benevolent, and truly consistent with that Divine character which, amidst the weakness of humanity, he constantly claimed. During the three years and a half of his ministry, he drew around him and trained up a little band of devoted disciples; over them he exercised the sweetest authority and the tenderest affection.

At length, certain ungodly and wicked men, rulers and teachers among the Jews, who hated his words and his works, contrived and compassed his death; and he was, by the weak and cowardly Pilate, the Roman governor, condemned to be executed on the cross. This cruel, shameful, and unjust death, he piously and meekly endured, appealing only to God his Father, and that, too. only for pardon to his murderers. After death, he was buried in the tomb of Joseph of Arimathea, a member of the Jewish council; the stone of the sepulchre was sealed, and a Roman guard set to watch it.

On the morning of the third day, agreeably to his own prediction, which had led to those precautions, he arose from the dead; and after being seen and fully recognised by his disciples, during a period of nearly six weeks, whilst in the act of blessing them, he ascended upwards, and was hid from their sight. He had previously assured them that he was going into heaven—into the presence of God: and that, if they tarried at Jerusalem for a time, he would send down unto them his Holy Spirit, by whom they should be endued with power from on high. They did wait, the Spirit did come, the powers were granted, they spake in languages which they had never learned, but which (unlike the pretences of modern fanatics) were perfectly understood; and they healed the sick, by the name of Jesus, not only in Judea, but all over the world. His disciples, now become apostles, went everywhere, preaching the facts of which they had been eye and ear witnesses. For this they suffered the loss of all things, even unto death. They uniformly maintained that Jesus of Nazareth was the Son of God, the Saviour of the world, and that he died for the sins of men: and they called on all men to repent of their sins against God, and to believe on the Lord Jesus Christ that they might be saved. Such doctrine was accounted foolishness by the intellectual infidels of Greece, and became a stumbling block to the self-righteous bigots of Judea. Yet such was the irresistible power which attended its simple preaching, even in that first generation, when all those alleged facts were capable of thorough investigation, and when witnesses were still living, that Christian churches were planted over the known globe; and by the end of two centuries more the empire of the world had become, professedly, Christian. That religion of the Lord Jesus Christ, so begun and established in the world, has, amidst many abuses, heresies, hypocrisies, apostasies, and almost extinctions, survived to this day: there is still a true church of Christ, holding the religion of Christ purely; consisting of those who abide by the facts and doctrines contained in his holy word. Faith, practice, and worship, grounded on these, we call the religion of Christianity.

II. Christianity, *in its written and recorded form*, is a revelation from God. Our religion is based upon the Bible, the word which he hath given us for that end; and we know and are sure that it came from him, and may be trusted as

true and infallible in itself. The following principles may serve to illustrate our faith in this matter.

We hold it as clear and undeniable, that God has *power* to communicate his mind or will to his creatures in any matter that may seem good to him. We have the power of mutual communication amongst ourselves as creatures ; and surely the Creator, from whom we have received it, hath the same power, and in a higher degree.

We also hold as an evident principle, that God can reveal or communicate his mind to us *infallibly and truly*, so that we shall know that it is he indeed who speaks and none other. We can so enable our fellow-men, by certain evidence, to identify us in our communication ; and surely he, who out of creative fulness has invested us with such ability, hath it in a perfect degree himself.

We further maintain, that He hath at his disposal *all the modes of communication* which his creatures can employ. For from him they have derived those modes, and the ability to use them. Speech, writing, representation, suggestion, dictation, are as certainly at his command as at ours : he may use one or all of them as he pleases, and, in such use of them, he can as certainly show that he is the Author or Agent, as we could in any one or all of those modes.

We add to this the assertion, that Almighty God hath *an indisputable right* so to make known his will to us. When it seems good to him, and by whom it seems good to him, or in whatever matter seems good to him, he has a right to declare to us, his mere creatures, his sovereign will.

Nor can it be denied that it is *most desirable* that God should, in his great goodness, exercise this his right in any accessible mode, by making known to us his mind in certain matters to us most interesting and important. All men, in all ages, who have spoken or written freely the workings of their souls, have admitted their need of larger and surer knowledge than man could attain on many subjects which God only could reveal. Yea, all serious and reasonable men are, in the weightiest matters connected with their present happiness or future destiny, craving and groping after greater certainty than either their own reason or human wisdom alone can furnish. What conscientious man is there who does not desire intensely, at times, some revelation in regard to the jus-

tice and mercy of God? whether he will be reconciled to those who have done evil? how a sinner may be accepted before God? what is the future state that awaits him? what is the standard of obedience? what is the right mode of worship? what is true happiness, and where is it to be found?

Now Christianity is that revelation, so needful and so desirable for fallen man. Where the sun, moon, and stars,—where reason, conscience, and imagination have failed, the Scriptures shine forth. Our almighty, wise, and gracious God, having constant access to the inmost souls of his creatures, being able to exercise a sure control over minds which were his own production, was pleased to raise up, and inwardly inspire by his Holy Spirit, c rtain men of old to write the several parts of Scripture, according to the ends which he had in view. They, acting under a secret Divine power, (which no man can comprehend but he who felt it, and no man can disprove, although he may deny it,) composed those several books of the Old and New Testament which are now amongst us. The former of these Testaments contains a revelation of a preparatory kind, given first to the Jews to prepare for the coming of Christ into the world; it was to Christianity, as the dawn is to sunrise.—the same light. but differing in form and degree. In the New Testament we have Christianity itself, in all its fulness and completeness as a revelation; there we have unfolded the religion of our Lord Jesus Christ, as the Son of God and the Saviour of the world. In the gospels of Christ, the Acts of his Apostles, the Epistles to the churches, and the prophetic Book of the Apocalypse, we have all that we hold to be Christianity. By this as Christians do we abide; we maintain nothing as essential to our religion which is not directly or virtually there: on this we build all our hopes, to this would we conform all our practice, and being able by the clearest evidence, historical in testimonies, external in its seals, internal in its character, and experimental in its power, to identify God as its Author, we glory in Christianity as a revelation from God. It is not our present object to state our evidence, but our faith: and of this we may say that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness," 2 Tim. iii. 16; and that, whilst we use it as such, we do so discover and behold God in his own truth, just as we

daily see and know the sun in its own light, that we can no more doubt in the former case than in the latter.

No. 27.

The Moon—Continued.

THE moon has always fixed in a considerable degree the attention of mankind. I must not stop to recount to you in how many ways it has been the object of their thoughts and examination. In modern times the improvements in the telescope have assisted a wonderfully minute examination of its surface. That surface is held to be full of mountains, and on the tops of most of its mountains are held to be the cups, or craters, or circular hollows, of volcanoes.

Galileo is often reputed the inventor of the telescope; and he, at least, in the year 1608, or 1609, constructed one, and published accounts of the discoveries he made with it. But whenever, and by whomsoever, the telescope was invented, antiquity had not waited for Galileo, in order to form those very notions of the moon which the moderns are proud of entertaining. Among the verses attributed to Orpheus, are some that describe the moon as containing mountains, plains, and even cities; Democritus attributes the spots in the moon to the shadows of its hills and mountains; and even its support and motion in the heavens were philosophically accounted for by Anaxagoras, and by others of the old Grecian schools.

I have shown you the figure of a full moon; where it is its mountains which cause it to offer to the telescope that jagged internal outline which appears in that beautiful figure of the planet, when, a little after the new moon, it is seen as a fine crescent, to the eastward of the sun, a short time before it sets.

Whether the moon has *cities*, that is, whether it is inhabited by men, women, and children like ourselves, as well as other points, are matters still debated by many philosophers; but, in my humble opinion, you will always deny that this habitation is in any degree probable. I pass, at present, to quite another subject.

Before the time of Sir William Herschel, some of the mountains in the moon were held to be of the most extraordinary height, in proportion to those of the earth; and you may still meet with statements of that kind in many modern books; but, "I believe," says Sir William, "that the height of the lunar mountains is in general overrated, and that when we have excepted a few, the generality do not exceed *half a mile* in prependicular elevation."

The following description of the mountain-scenery of the moon, by Sir David Brewster, (if considering its poetical tone, it can be wholly trusted,) is, in the meantime, sufficiently striking: "The mountain-scenery of the moon bears a stronger resemblance to the lowering sublimity and terrific ruggedness of the Alpine regions, (the Swiss Alps,) than to the tamer inequalities of less elevated countries. Huge masses of rock rise at once from the plains, and raise their peaked summits to an immense height *in the air*, while projecting crags spring from their rugged flanks, and, threatening the valleys below, seem to bid defiance to the laws of gravitation. Around the base of these frightful eminences are strewed numerous loose and unconnected fragments, which time seems to have detached from the apparent mass; and, when we examine the rents and ravines which accompany the overhanging cliffs, we expect every moment that they are to be torn from their base, and that the process of destructive separation, which we had only contemplated in its effects, is about to be exhibited to us in tremendous reality! The mountains called the Apennines, which traverse the moon's disc from north-east to south-west, rise with a precipitous and craggy front from the level of the Mare Imbrum. In some places, their perpendicular elevation is *above four miles;* and though they often descend to a much lower level, they present an inaccessible barrier to the north-east, while, on the south-west, they sink in gentle declivity to the plains."

But Sir John Herschel, the son of the late Sir William, carries us still further, as to the description of the mountains in the moon; and, here, let me caution my little readers, that I am now talking of mountains *in* the moon, which are topics of *astronomy;* and not of the Mountains *of* the Moon, (so called,) which are certain mountains in Africa, and belong, therefore, to *geography*.

After this account of the mountain-scenery in the moon, which (if you have not heard it before) must, no doubt, have greatly surprised you, it will still appear very wonderful that Sir John Herschel, by the help of improved telescopes, is able to talk of the actual *geology* of the moon, or of the stratification and composition of those rocks which Sir David Brewster so minutely and terrifically pictures!

"The generality of the mountains in the moon present," says Sir John, "a striking uniformity and singularity of aspect. They are wonderfully numerous, occupying by far the greater part of the surface, and almost universally of an exactly circular or cup-shaped form, foreshortened however into ellipses towards the limbs; but the larger have for the most part flat bottoms within, from which rises centrically a small, steep, conical hill. They offer, in short, in its highest perfection, the true volcanic character; and, in some of the principal ones, decisive marks of *volcanic stratification*, arising from successive deposits of ejected matter, may be clearly traced with powerful telescopes."

The appearance of these "cup-shaped" summits or *craters*, will be remarked as conspicuous in lunar views. The "foreshortening," mentioned above, belongs to the perspective of the circles which are turned away from the eye, upon the retiring sides of the globe or ball of the moon.

No. 28.

Of the Trade of Hindustán.

THE various articles which Hindustán produces are highly useful to other nations, which is one of the principal causes of its wealth. Its inhabitants scarcely need the productions of any other country; while those articles which are in great demand elsewhere, are produced in rich abundance in Hindustán; hence for the purchase of these articles, foreign nations annually import great sums of money into this country. Under the former sovereigns of Hindustán, property was insecure, through the prevalence of oppression. In

whatever country property is insecure, and justice is not equally administered, foreigners do not in general risk their wealth for the purchase of its productions. Under the equitable administration of the English government, the trade and wealth of Hindustán have been abundantly increased, and are still increasing.

Those productions of Hindustán which are exported into other contries are principally the following: First; *Indigo*, the cultivation of which has been encouraged on a large scale within the last thirty years; numerous factories have been established in various places for its cultivation, under the superintendence of Europeans. Indigo is highly valuable in the dyeing of clothes. It is calculated that eighty thousand maunds of Indigo are annually produced in this country, and if we estimate each maund at a hundred and fifty rupees, the value of the indigo crop will exceed one hundred and twenty lacs of Rupees. The greatest part of this indigo is carried to England, and from thence dispersed into other countries.

Secondly: *Cotton*, which was formerly much cultivated in Bengal, is now chiefly produced in the Dooab, or the country between the Ganges and the Jumoona. When it arrives in Calcutta, a large quantity of it is put together in a machine, and pressed down by a large screw, till it is brought within a small compass, that it may occupy but little room in the ship. Much is exported annually to China, and a very large quantity has been exported to England within the last three or four years; the cotton is there wrought up into cloth, which gives employment to a great number of people.

Thirdly. In the districts of Mugud and Benares much *Opium* is annually produced; it is purchased exclusively by the Honorable Company, and no other person can engage in cultivating it without their permission. The process by which it is prepared is as follows. It is produced from the Poppy. An incision is made in the pod towards evening, from whence the juice oozes out, and congeals during the night, which being scraped off in the morning, forms the opium. The opium on its arrival in Calcutta is purchased by the merchants, who dispatch it to China, and to the Malay Coast, the inhabitants of which countries smoke it till they become completely intoxicated. In Europe, opium is chiefly cultivated in Turkey, where it is in great demand among the Musalmans. To all

the countries to the eastward, opium is chiefly exported from Hindustán.

Fourthly: a very large quantity of ***Muslins*** and ***Cloth*** is annually prepared in Hindustán. Around Dacca the fine Muslins are prepared. To the north of the Ganges, Khasas are made; in the south-east section of Bengal, near Luckipoor, Baftas; and at Midnapoor, in Orissa, and in the adjoining Mahratta country, Sans are made; and Beerbhoom is famous for its Goras. In America, a great proportion of the people being employed in cultivating the earth; only an inconsiderable number are engaged in manufactories. Hence the merchants of that country, purchase a large quantity of cloth annually in Calcutta, for which they chiefly bring dollars. The nations in Europe and America however have of late greatly encouraged manufactories of cloth in their respective countries.

Fifth: *Silk* is made in the Honorable Company's factories at Rampoor-Bauleah, Comercolly, Jungypoor, Malda, Cossimbazar, and several other places. When it arrives in other countries, it is made up into silk cloth of various colors. The mode in which it is produced, is this: The worm which is fed on the leaves of the mulberry tree after increasing in size, at length draws from its own body a fine thread with which it surrounds itself, leaving no avenue by which it can escape. After attaining this state, it is thrown into hot water, which kills the worm; after which the silk is rolled off by means of a wheel. If the worm is not destroyed at the proper time, it assumes the shape of a moth, and eats through its silken enclosure by which the silk is rendered unfit for use. Silk is also produced in Europe, in the country of Italy. About twelve hundred years ago, when Rome was rich and luxurious, the nobles were exceedingly fond of silk dresses, to supply the demand, for which silk was brought at an immense expence from Asia. One of the Roman emperors being desirous of obtaining for his own country, the advantage of that trade, secretly dispatched two agents to China, a distance of three thousand miles, who secreted some of the insects in a bamboo, and brought them to Italy. There they multiplied to such a degree that silk was soon produced there in great abundance, and from that period it has been one of the staple commodities of Italy.

The sixth staple production of Hindustán is *Saltpetre*;

from which gunpowder is made. Much saltpetre is consumed in the Company's gunpowder manufactories, and a considerable quantity is exported to England. These are the principal productions of Hindustán which are exported to other countries.

No. 29.

Conversion of Paul.

The conversion of Paul, with all its attendant circumstances, furnishes one of the most satisfactory proofs, that have ever been given, of the divine origin of our holy religion. That this eminent person, from being a zealous persecutor of the disciples of Christ, became all at once, a disciple himself, is a fact which cannot be controverted, without overturning the credit of all history. He must, therefore, have been converted in the miraculous manner alleged by himself, and of course the Christian religion be a Divine revelation; or he must have been an impostor, an enthusiast, or a dupe to the fraud of others. There is not another alternative possible.

If he was an impostor, who declared what he knew to be false, he must have been induced to act that part, by some motive. But the only conceivable motives for religious imposture, are, the hopes of advancing one's temporal interest, credit, or power; or the prospect of gratifying some passion or appetite, under the authority of the new religion. That none of these could be St. Paul's motive for professing the faith of Christ crucified, is plain from the state of Judaism and Christianity, at the period of forsaking the former, and embracing the latter faith. Those whom he left, were the disposers of wealth, of dignity, of power, in Judea: those to whom he went, were indigent men, oppressed, and kept from all means of improving their fortunes. The certain consequence, therefore, of his taking the part of Christianity, was the loss not only of all that he possessed, but of all hopes of acquiring more: whereas, by continuing to persecute the Christians, he had hopes, rising almost to certainty, of making his fortune by the favour of those who were at the head of the Jewish state, to whom nothing could so much recommend him as the zeal which

he had shown in that persecution.—As to credit or reputation, could the scholar of Gamaliel hope to gain either, by becoming a teacher in a college of fishermen? Could he flatter himself that the doctrines which he taught would, either in or out of Judea, do him honour, when he know that, "they were to the Jews a stumbling-block, and to the Greeks foolishness?"—Was it then the love of power that induced them to make this great change? Power! over whom? over a flock of sheep, whom he himself had endeavoured to destroy, and whose very Shepherd had lately been murdered!—Perhaps it was with the view of gratifying some licentious passion, under the authority of the new religion, that he commenced a teacher of that religion! This cannot be alleged: for his writings breathe nothing but the strictest morality; obedience to magistrates, order, and government; with the utmost abhorrence of all licentiousness, idleness, or loose behaviour, under the cloak of religion. We no where read in his works, that saints are above moral ordinances; that dominion is founded in grace; that monarchy is despotism which ought to be abolished; that the fortunes of the rich ought to be divided among the poor; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of revealed religion and the laws of nature; or any of those wicked tenets, by which the peace of society has been often violated by men pretending to act under the sanction of Divine revelation. He makes no distinctions, like the imposter of Arabia, in favour of himself; nor does any part of his life, either before or after his conversion to Christianity, bear any mark of a libertine disposition. As among the Jews, so among the Christians, his conversation and manners were blameless.

As St. Paul was not an impostor, so it is plain he was not an enthusiast. Heat of temper, melancholy, ignorance, credulity, and vanity, are the ingredients of which enthusiasm is composed: but from all these, except the first, the apostle appears to have been wholly free. That he had great fervour of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied: but he was at all times so much a master of his temper, as, in matters of indifference, to "become all things to all men:" with the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit; a conduct compatible

neither with the stiffness of a bigot, nor with the violent impulses of fanatical delusion.—That he was not melancholy, is plain from his conduct in embracing every method, which prudence could suggest, to escape danger and shun persecution, when he could do it, without betraying the duty of his office, or the honour of his God. A melancholy enthusiast courts persecution; and when he cannot obtain it, afflicts himself with absurd penances: but the holiness of St. Paul consisted in the simplicity of a pious life, and in the unwearied performance of his apostolical duties.—That he was ignorant, no man will allege who is not grossly ignorant himself; for he appears to have been master, not only of the Jewish learning, but also of the Greek philosophy, and to have been very conversant even with the Greek poets.—That he was not credulous, is plain from his having resisted the evidence of all the miracles performed on earth by Christ, as well as those that were afterwards worked by the apostles; to the fame of which, as he lived in Jerusalem, he could not have been a stranger.—And that he was as free from vanity as any man that ever lived, may be gathered from all that we see in his writings, or know of his life. He represents himself as the least of the apostles, and not meet to be called an apostle. He says that he is the chief of sinners; and he prefers, in the strongest terms, universal benevolence to faith, and prophecy, and miracles, and all the gifts and graces with which he could be endowed. In this the language of vanity or enthusiasm?

Having thus shown that St. Paul was neither an impostor nor an enthusiast, it remains only to be inquired, whether he was deceived by the fraud of others: but this inquiry needs not be long; for who was to deceive him? A few illiterate fishermen of Galilee? It was *morally* impossible for such men to conceive the thought of turning the most enlightened of their opponents, and the cruellest of their persecutors, into an apostle; and to do this by a fraud, in the very instant of his greatest fury against them and their Lord. But could they have been so extravagant as to conceive such a thought, it was *physically* impossible for them to execute it in the manner in which we find his conversion affected. Could they produce a light in the air, which at mid-day was brighter than the sun? Could they make Saul hear words from that light, which were not heard by the rest of the company? Could they make him

blind for three days after that vision, and then make scales fall from his eyes, and restore him to sight by a word? Or, could they make him, and those who travelled with him, believe that all these things had happened, if they had not happened? Most unquestionably no fraud was equal to all this.

Since then Paul was not an impostor, an enthusiast, or a person deceived by the fraud of others, it follows, that his conversion was miraculous, and that the Christian religion is a Divine revelation.

No. 30.

Liar and Boy of Truth.

"COME," said Robert to Frank, "there is Trusty lying beside the fire, asleep; let us go and waken him, and he will play with us."—"O yes, do let us," said Frank. So they both ran together, towards the hearth, to waken the dog.

Now there was a basin of milk standing upon the hearth, and the little boys did not see whereabouts it stood. As they were both playing with the dog, they kicked it with their feet, and threw it down; and the basin broke, and all the milk ran out: and, when the little boys saw what they had done, they were very sorry and frightened. Robert spoke first. "So we shall have no milk for supper to-night," said he, and sighed.—"No milk for supper! why not," said Frank, "is there no milk in the house?"—"Yes; but we shall have none of it: for do not you remember, last Monday, when we threw down the milk, mother said we were very careless, and that the next time we did so we should have no milk for supper."—"Well, then," said Frank, "we must do without it, that's all; we will take more care another time: come, let's run and tell mother. You know she bid us always tell her directly when we broke any thing."—"I will come just now," said Robert; "don't be in such a hurry, Frank—can't you stay a minute?"—So Frank staid; and then he said, "Come now, Robert."—But Robert answered, "Stay a little longer, for I dare not go yet. I am afraid."

Little boys, I advise you never be afraid to tell the truth; never say, "stay a minute," and "stay a little longer;" but run directly and tell what you have done that is wrong. The

longer you stay, the more afraid you will grow; till, at last, perhaps, you will not dare to tell the truth at all. Hear what happened to Robert. The longer he staid, the more unwilling he was to go to tell his mother that he had thrown the milk down: and at last Frank went without him in search of his mother.

Now, whilst Frank was gone, Robert was left in the room by himself; and all the while he was alone he was thinking of some excuses to make to his mother. He said to himself, "If Frank and I both were to say that we did not throw down the basin, she would believe us, and we should have milk for supper! I am very sorry Frank would go to tell her about it." Just as he said this to himself, he heard his mother coming down stairs. "O ho!" said he to himself, and so Frank has not met her, and cannot have told her; so I may say what I please." Then this cowardly boy determined to tell his mother a lie.

She came into the room; but when she saw the broken basin and the milk spilled, she stopped short, and cried, "So, so, what a piece of work is here—who did this, Robert?"—"I don't know, ma'am," said Robert, in a very low voice.—"You don't know, Robert!—tell me the truth—I shall not be angry with you—I would rather have you break all the basins I have, than to tell one lie;—I ask you, Robert, did you break the basin?"—"No, ma'am, I did not," said Robert, and he coloured as red as fire.—"Then, where's Frank?—did he do it?"—"No, mother, he did not," said Robert; for he was in hopes that when Frank came in, he should persuade him to say that he did not do it.—"How do you know," said his mother, "that Frank did not do it?"—"Because—because—because, ma'am," said Robert, hesitating as liars do for an excuse, "because I was in the room all the time, and I did not see him do it."—"Then how was the basin thrown down? if you have been in the room all the time, you can tell."—Then Robert, going on from one lie to another, answered, "I suppose the dog must have done it."—"Did you see him do it?" said his mother.—"Yes," said this wicked boy.—"Trusty, Trusty," said his mother, turning round, "Fie! fie! Trusty; get me a switch out of the garden, Robert; Trusty must be beat for this."—Robert ran for the switch, and in the garden he met his brother; he stopped him, and told him in a great

hurry all that he had said to his mother, and begged of him not to tell the truth, but to say the same that he had done. "No, I will not tell a lie," said Frank, "what! and is Trusty to be beat! He did not throw down the milk, and he shan't be beat for it. Let me go to my mother." They both ran towards the house. Robert got first home, and he locked the house-door, that Frank might not come in. He gave the switch to his mother. Poor Trusty, he looked up as the switch was lifted over his head; but HE could not speak to tell the truth. Just as the blow was falling upon him, Frank's voice was heard at the window. "Stop, stop! dear mother, stop!" cried he, as loud as ever he could call; "Trusty did not do it —I and Robert did it; but do not beat Robert."—"Let us in, let us in," cried another voice, which Robert knew to be his father's voice; for his father always whipped him when he told a lie. His mother went to the door and unlocked it. "What's all his?" cried his father as he came in: so his mother told him all that had happened.—"Where is the switch with which you were going to beat Trusty?" said their father. Then Robert who saw by his father's looks that he was going to beat him, fell upon his knees, and cried for mercy, saying, "Forgive me this time, and I will never tell a lie again." But his father caught hold of him by the arm; "I will whip you now," said he, "and then I hope you will not." So Robert was whipped till he cried so loud with the pain that the whole neighbourhood could hear him. "There," said his father, when he had done, "now, go without supper: you are to have no milk to-night, and you have been whipped. See how liars are served." Then turning to Frank, "Come here and shake hands with me, Frank: you will have no milk for supper, but that does not signify; you have told the truth, and have not been whipped, and every body is pleased with you. And now I'll tell you what I will do for you,—I will give you the little dog Trusty to be your own dog; you have saved him a beating, and I'll answer for it you'll be a good master to him. To-morrow I'll go to the brazier's and get a new collar made for him: from this day forward he shall be called after you, FRANK! And, wife, whenever any of the neighbours' children ask you why the dog TRUSTY is to be called FRANK, tell them this story of our two boys: let them know the difference between a liar and a boy of truth."

No. 31.

The Shepherd boy and his dog Shag.

ONE Saturday evening Halbert's mother was taken very ill; the cottage they lived in was away among the mountains far from any path. The snow fell in large heavy flakes, and Malcolm (that was the shepherd's name) took down his long pole with the intention of setting out to the village to procure some medicine for his wife. "Father," said little Halbert, "I know the sheep-path through the dark glen better than you; and with Shag, who will walk before me, I am quite safe; let me go for the doctor, and do you stay and comfort my mother." Malcolm consented. Halbert had been accustomed to the mountains from his earliest infancy; and Shag set out with his young master, wagging his tail, and making many jumps and grimaces.—They went safely on,—Halbert arrived at the village—saw the doctor—received some medicine for his mother—and then commenced his return with a cheerful heart.

Shag went on before to ascertain that all was right;—suddenly, however, he stopped, and began snuffing and smelling about. "Go on, Shag," said Halbert. Shag would not stir.—"Shag, go on, sir," repeated the boy; "we are nearly at the top of the glen; look through the night, you can see the candle glimmer in our own window." Shag appeared obstinate for the first time in his life; and at last Halbert advanced alone, heedless of the warning growl of his companion. He had proceeded but a few steps when he fell over a precipice, which had been concealed by a snow-wreath.

Malcolm repeatedly snuffed the little candle which he had affectionately placed so as to throw light over his boy's path—replenished the fire—and spoke to his wife that comfort in which his own anxious heart could not participate. Often did he go to the door, but no footstep sounded on the crackling ice, no figure darkened the wide waste of snow.—"Perhaps the doctor is not at home, and he is waiting for him," said his poor mother. She felt so uneasy at her child's absence, that she almost forgot her own pain. It was nearly midnight, when Malcolm heard the well-known bark of the faithful Shag. "My son! my son!" cried both parents at the same mo-

ment. The cottage-door opened, and Shag entered without his master! "My brave boy has perished in the snow!" exclaimed the mother; at the same moment the father saw a small packet round the dog's neck, who was lying panting on the floor. "Our boy lives," said the shepherd: "here is the medicine tied with his handkerchief; he has fallen into some of the pits; but he is safe. Trust in God! I will go out, and Shag will conduct me safely to the rescue of my child."—In an instant Shag was again on his feet, and testified the most unbounded joy as they both issued from the cottage.—You may imagine the misery and grief the poor mother suffered—alone in her mountain-dwelling—the snow and the wind beating round her solitary cot—the certainty of her son's danger, and the fear lest her husband also might perish. She felt that both their lives depended on the sagacity of a poor dog; but she knew that God could guide the dumb creature's steps to the saving of both; and she clasped her hands, and fervently prayed that God would not desert her in the most severe trial she had ever met.

Shag went on straight and steadily for some yards, and then suddenly turned down a path which led to the bottom of the crag over which Halbert had fallen. The descent was steep and dangerous, and Malcolm was frequently obliged to support himself by the frozen branches of the trees. Providentially, however, it had ceased snowing, and the clouds were drifting fast from the moon. At last Malcolm stood at the lower and opposite edge of the pit into which his son had fallen;—he hallooed—he strained his eyes, but could not see or hear any thing. Shag was making his way down an almost perpendicular height, and Malcolm resolved at all hazards to follow him. After getting to the bottom, Shag scrambled to a projecting ledge of rock, which was nearly embedded in snow, and commenced whining and scratching in a violent manner. Malcolm followed, and after some search found what appeared the dead body of his son. He hastily tore off the jacket, which was soaked with blood and snow, and wrapping Halbert in his plaid, strapped him across his shoulders, and with much toil and difficulty reascended. Halbert was placed in his mother's bed; and by using great exertion they aroused him from his dangerous sleep. He was much bruised, and his ankle dislocated; but he had no other hurt: and when

he recovered his senses, he fixed his eyes on his mother, and his first words were, "Thank God!—but did you get the medicine, mother?" When he fell, Shag had descended after him, and the affectionate son used what little strength he had left to tie what he had received from the doctor round the dog's neck, and directed him home with it.

——It is many years since this happened, and Shag is now old and gray; but he still toddles after his master, who is now one of the most handsome and trusty shepherds among the bonny Highlands of Scotland.

No. 32.

Christianity—Continued.

III. Christianity, *as to its substance*, is that way of salvation which Almighty God has ordained and revealed to man for his acceptance; so that a true Christian is a saved person.

That evil exists in man and over the whole world is universally admitted.

That a perfectly good Being must hate evil, and that a righteous Governor ought (with reverence be it spoken) to mark it for punishment, and repress it, is self-evident.

That if evil in our nature or in our practice be a violation of God's law, then God, against whom sin is committed, alone can forgive; and it is for him to say whether he will forgive, and on what terms; this is his clear right.

That if a man's moral constitution has become so deranged by evil introduced into it, that it is his very nature and habit to sin, then it is needful that his constitution be regenerated, and his habits radically broken up by a change of moral nature; and that none can effectually accomplish this regeneration in us but that God in whom we live and move and have our being, who framed our constitution, and who is the alone Source of good: this also in principle and experience we hold to be true and plain.

That such salvation from evil, both in its punishment and in its power, is unspeakably desirable, it is almost unnecessary to assert.

It is also a matter of experience and observation, that all means devised or pursued by men for accomplishing those

ends, that is, for securing the pardon of sin and a change of moral nature, have failed; they have been insufficient in the outset, because they were not appointed or approved by God, in a matter in which we have chiefly to do with him, as in the pardon of sin; and they are found to be insufficient in the result, for they have not brought the power to regenerate man: they have not removed the penalties nor the source of evil.

But Christianity is a method of salvation exactly suited to his state of things, meeting man's whole case in theory, and found to be effectual in practice. For,

1. We act on *Divine authority*. We are not left to invention, conjecture, or experiment, but we have the testimony of God himself to rest upon: "Look unto me, and be ye saved, all the ends of the earth," Isa. xlv. 22. He who alone can forgive, says he will forgive; he who alone can save, says that he will save; and he from whom we have departed, himself invites us to return. Therefore have we confidence at the outset.

2. *Grace* is the grand principle of this salvation, and therefore it is suited for the unworthy and the helpless. "God so loved the world, that he gave his only-begotten Son," John iii. 16: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. v. 8; "By grace are ye saved," Eph. ii. 8. As it is impossible for a sinner to merit salvation, this scheme of grace demands no price; so that a sinner, as such, can embrace it and be saved; and the greatest sinners may be saved by grace, as well as the least transgressor.

3. This grace is exercised through a *Mediator*, the Lord Jesus Christ. He is called "The Saviour," because on him is devolved the office of saving us. He being the Son of God, became also the Son of man, by uniting himself with true humanity. By a glorious contrivance of Divine wisdom he possesses, by personal union in himself, the Divine nature which has been sinned against, and the human nature which has sinned. How this is accomplished is to us, like all the other secrets of the Deity, incomprehensible: the very existence of Godhead is to us a mystery, much more this special "manifestation of God in the flesh," 1 Tim. iii. 16. The Lord Jesus Christ, as Mediator, taking the place of sinners, by perfect obedience in our nature honoured the broken law

of God and magnified its authority; and by intense suffering, even unto death, he endured, in the sinner's stead, the awful penalty annexed to transgression. So that the glory of God's moral character is maintained by the righteousness of a substitute who is of infinite glory in his own person; and, at the same time, the penitent transgressor has a sure ground of acceptance in returning from his sins to his God, because atonement has been made for sin in the sacrifice of the Son of God in our human nature. God is thus "just, and yet the justifier of them who believe in Jesus," the Mediator, Rom. iii. 26. God was, and "is, in Christ, (as Mediator,) reconciling the world unto himself, not reckoning unto men their sins," 2 Cor. v. 19. The Lord Jesus Christ now lives and appears as Mediator in heaven: and, being everywhere present by his Divine nature, he is ready to receive all who come unto him; wherefore, it is written, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. How blessed a discovery is this!

4. *Regeneration* also is another principle in Christianity as a scheme of salvation. We hold that God, who at first created man in his own image, who has constant power over his own creatures even in their fallen state, and who is just as able to regenerate us now as he was to make us at first, is pleased to send forth his Holy Spirit to deliver the human soul from the bondage of innate evil, and to renew it unto that which is good. The Spirit of God imparts to us a new and divine life, whereby we become of one moral nature with God, so that we consent to his will, and love his law, and seek our chief happiness in him. As it was formerly our nature to do evil, so now is it to do good. By this regeneration we become true children of God; and "whosoever is born of God sinneth not," 1 John v. 18. By this change we become true Christians; for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. v. 17. "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God," John iii. 3.

Such is Christianity as a scheme of *salvation*. Reader, are you disposed to inquire, "What must I do to be saved?" Do you seek salvation from the guilt and punishment of sin? Then, "Believe on the Lord Jesus Christ, and thou shalt be

saved," Acts xvi. 30, 31; "Behold the Lamb of God, which taketh away the sin of the world!" John i. 29.

Or, seek you salvation from the power of evil within you? Then receive the promise of the Spirit to regenerate you: pray thus "Create in me a clean heart, O God; and renew a right spirit within me," Psa. li. 10; and submit yourself to that good Spirit of God, who "worketh in us both to will and to do of God's good pleasure," Phil. ii. 13.

Thus pardoned and thus renewed, you will become an heir of eternal life, and be fitted for heavenly glory.

IV. Lastly; Christianity, as to the *inward experience or power of it in the soul*, is true happiness. The two grand hinderances to real blessedness in this world are the guilt and the power of evil, as already shown; the one bringing down the displeasure of God, and the other by an inward consciousness displeasing ourselves. But when, by the salvation of Christ, we are restored to the favour of God, and are delivered from the dominion of sin, then is the foundation of true blessedness laid, and Christianity, as a living power within us, becomes pure happiness. It is peace. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. v. 1. It is joy. "Rejoce in the Lord always: and again I say, Rejoice," Phil. iv. 4; "In Christ Jesus, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory," 1 Pet. i. 8. It is hope. "We rejoice in hope of the glory of God;" "which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, (that is, in heaven,) whither the forerunner is for us entered, even Jesus, made an High Priest for ever," Rom. v. 2; Heb. vi. 19, 20. It is love. "Faith worketh by love," Gal. v. 6; The love of Christ constraineth us," 2 Cor. v. 14. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love," 1 John iv. 7, 8. It is light. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. It is morality. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and

godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. ii. 11—14. It is generous ardour. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; and do count them but dung, that I may win Christ, and be found in him," Phil. iii. 8, 9. It is noble fellowship. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel," Heb. xii. 22—24. It is confidence. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. i. 12. It is triumph. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 38, 39. It is glory. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear we shall be like him; for we shall see him as he is," 1 John iii. 1, 2. "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen," Rev. i. 5, 6.

And, finally, Christianity in its very nature and exercise, is a life of gracious and tender invitation to others to partake of the same blessings with ourselves. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John i. 3; "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God,"

2 Cor. v. 20: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely," Rev. xxii. 17.

"The grace of our Lord Jesus Christ be with all" them who read these words, to persuade them of the truth, to draw them to him, to save them perfectly, and to fill them with the fulness of Christianity, which is the blessed life of God in the soul, for evermore. Amen, Lord Jesus, so be it. And let the reader, in candour and humility, bend the knee, and, lifting up the heart to heaven, say, "Amen, Lord Jesus, even so be it."

Let everlasting glories crown
 Thy head, my Saviour and my Lord;
Thy hands have brought salvation down,
 And writ the blessings in thy word.

What if we trace the globe around,
 And search from Britain to Japan,
There shall be no religion found
 So just to God, so safe for man.

In vain the trembling conscience seeks
 Some solid ground to rest upon;
With long despair the spirit breaks,
 'Till we apply to Christ alone.

How well thy blessed truths agree!
 How wise and holy thy commands!
Thy promises how firm they be!
 How firm our hope and comfort stands!

Should all the forms that men devise
 Assault my faith with treacherous art,
I'd call them vanity and lies,
 And bind the gospel to my heart.

No. 33.

The Sun.

The sun is one of the millions of stars which have their places in the glorious sky. The sun is a star, and all the stars are suns. It is thus that says the poet,

"One sun by day, by night ten thousand shine!"

The sun is a very small star; but, because it is the star which is immeasurably the nearest star to the earth, therefore it appears from the earth immeasurably the largest of the stars.

It looks larger than the moon, and it is beyond imagination larger. It is prodigiously further off than the moon, but much less so than any of the fixed stars.

The sun is the source of light and heat to all the planets of its system. I shall tell of its system presently. If the sun were taken away, the earth would have no light but the dim twinkling of the stars. It would have no day, but only a perpetual night. It would have no spring nor summer. There would be always winter. The rivers and springs would be frozen up. The grass would grow no more. The trees would die, and all the fruits of the earth would perish. All the earth would be covered with snow and ice, and men and animals would die from cold and hunger. There would be desolation everywhere around, and nothing but a universe in which no plant could flourish, nor any thing have life.

What would happen to the earth, would happen also to the moon. The moon would receive no light, either from the sun or from the earth. The earth, therefore, would receive no light from the moon, any more than from the sun. There would be no moonlight nights; no changes of the phases of the moon.

Such, even as to light and heat alone, would be the awful consequences of the event, if the sun were taken from its place. How beautifully does it seem to come up from the east in the morning! How joyous are the birds at its return, after it has been absent during the night! How fresh and blooming, too, are the flowers in the spring, when the sun has thawed the snows, or removed the cold of winter! How green are the fields! How soft and balmy is the air!

The sun is to us the most astonishing of all heavenly bodies. It is an immense globe, much larger than the planets all together. It is eight hundred and eighty-three thousand, two hundred and seventeen miles in diameter; and about two millions, seven hundred thousand miles in circumference. It is one million, three hundred and eighty thousand times as large as the earth, or nearly a million and a half. This immense globe is the centre of its system; that is, it is in the middle (or nearly in the middle) of the orbits of its planets. It gives light and heat to all.

The sun is no doubt a solid globe, and has probably an uneven surface, like the moon. It is covered with a very bright substance which gives it its shining appearance.

Sometimes this bright substance appears to open, and with a telescope you seem to see through the openings, to the dark body of the sun. These openings form what are called the spots on the sun. Sometimes these spots can be seen by the naked eye, but generally they are only visible through a telescope.

It would take me a great while to tell you of all the benefits we derive from the sun. The truth is, all our comforts, almost all our pleasures, and even our whole existence, depend upon that glorious luminary. Such are the numerous blessings it bestows upon us, that some nations have worshipped it, as the source of every good. Let us, rather, look up with thankful praise to that Almighty Being who *created the sun*, and who commanded it to shed its benefits upon the world that he had made.

On the tops of the Himalaya mountains, which rise in the north of India, and reach a height of twenty-seven thousand feet above the level of the sea, the air is extremely rarefied, or thin, and the light of the sun, by experiment with the thermometer, is found to be accompanied with no discoverable heat. These summits, in short, which therefore supply a name to the mountains, are a region of perpetual snow.

In every other case, also, of great elevation above the sea, or above the lower levels of the land, (as of the Andes in America, the Cong mountains in Africa, and the Alps in Switzerland, and of innumerable lower eminences) the higher we ascend, the colder we find the temperature; and, at certain heights, perpetual ice and snow.

Ascents into the higher regions of the atmosphere, by means of those balloons in drawing your attention to which I began my present volume, discover the same truth; that is, that the higher we ascend, or the further we leave below us that denser atmosphere which immediately adjoins the sea and the lower levels of the land; the colder we find the temperature, and the less discoverable heat accompanying the sun's light.

But, as opposite facts, in the Arctic regions and in other situations of which the atmosphere is still comparatively dense

or thick, while we stand upon beds of ice that are neither melting nor likely to melt, except upon the surface, we are often scorched by the heat that we find accompanying the light of the summer's sun. The heat, therefore, is in the atmosphere of the earth, and not in any thing which flows to us from the sun.

And yet, my little readers, we are all apt to fancy, and the world has ever been apt to fancy, that the heat which we feel in the presence of the sun's light, (though we often feel heat also in its absence,) must needs come to us from the sun, in company with its light; or, in short, that the light of the sun is the light of a fire; that the sun is a fire—a disc or a globe of fire: and further, that the sun being a fire, it is a fire which must one day burn itself out;—that its heat must diminish or decay;—that it is a burning substance, which must at last burn itself out!

But, it will be plain to you, that were there any thing like truth in these representations, the very reverse of what I have been mentioning must happen. You know that the nearer you approach to a fire, the hotter you find your place; whereas, I have assured you experience shows, that the nearer we approach to the sun, (that is, the further we go from the centre of the earth, even with the sun over our heads,) the colder is our situation!

That the sun gives light; that it is a luminous or shining body; and that, in some manner, its action upon our atmosphere (an action effective in proportion to the density of the atmosphere) produces the atmospherical heat of which we know so well the experience; these things are certain. But the sun, though luminous, is not fiery; though shining, it is not fire. The sun is no burning disc, nor burning globe; it is in no danger of burning itself out; and it has no heat, nor any material of heat, respecting which there is the least danger that it will either fail or lessen.

In truth, it is at present supposed by some that the light and heat of the sun are to be ascribed only to electrical causes. You must hereafter make yourself acquainted with what is *electricity*.

No. 34.

Rise of Musulman Power.

MAHOMED was born five hundred and sixty-nine years after the birth of Christ, on the eastern bank of the Red-sea, in the city of Mecca. That city is situated in the country of Arabia, sixteen hundred and fifty kross west of Calcutta. Mahomed was not of royal lineage; he inherited from his father only five camels and one female slave. When he had attained the age of forty, he gave himself out as a prophet, and began to teach the people in the city of Mecca. He likewise gradually composed the Koran, and told the multitude that he had received it from heaven. In proportion as his disciples increased, his fellow-countrymen persecuted him, which contributed not a little to augment the number of his followers. In this manner he continued to instruct the people in the religion he had formed for thirteen years, at the end of which period, his enemies determined to destroy him, which when his friends learned, they conveyed him secretly to the city of Medina. Mahomed fled to this city six hundred and twenty-two years after Christ, and his flight is called the Hegira, from which event the Musulmans date their æra.

Having arrived in the city of Medina, he entered into friendly relations with its inhabitants, and commenced a war against his enemies, declaring that God had commanded him to establish his religion by the sword. After this he engaged in war with certain of the Arabians and with the Jews, and eventually with the emperor of Constantinople, from whom he endeavoured to wrest the province of Syria, but was unable to do it. At that time he was exceedingly powerful, and his army which was numerous, while they obeyed him as a General, worshipped him as a Prophet sent from heaven, and were inflamed with zeal to propagate the new religion which they had embraced. Before his death his followers had increased to so great a number, that he conducted a hundred and fourteen thousand pilgrims to the city of Mecca as to a place of high sanctity. He died in the presence of his friends, in the city of Medina, in the year six hundred and thirty-two of the Christian æra, at the age of sixty-three. The religion

which he established is called Mahomedanism; it did not exist before his time.

After his death three of his disciples were successively raised to the sovereign power, and reigned in the city of Mecca; their names were Abubeker, Omar, and Othman. Othman was put to death, and Ali, who had married Fatima the daughter of Mahomed, succeeded him. At the death of the prophet, the Musulmans had besought Ali to accept the supreme power; but he then refused it. After the death of Othman however, they constrained him to ascend the throne. At that time, Moawia, a powerful general, made great efforts to obtain the supreme power, and, having collected together eighty thousand Arabian soldiers, maintained a conflict with Ali during a hundred and fourteen days. Ninety battles were fought between the hostile armies, and on both sides seventy thousand Musulmans perished. At length Ali was victorious; but one of the vanquished party having determined on his destruction, prepared a weapon steeped in poison, and while he was engaged in an act of devotion in the temple of Cufa, stabbed him to the heart. Ali was sixty-three years of age at the time of his death.

On his death the Musulmans raised Hassun his son, to the throne; but the greater part of the Musulman dominions was subject to the Moawians. Yezed the son of Moawia, having entered into a conspiracy with the wife of Hassun, instigated her to give her husband poison, of which he died.

In the mean time, Moawia died, and his son Yezed gave himself up to every species of iniquity. A hundred and forty thousand Musulmans united to place Hossain, the remaining son of Ali, upon the throne. But anticipating the probable weakness of his government, they forsook him and fled. Upon this one of Yezed's generals, Abdoolla, surrounded Hossain, and commanded him to be brought prisoner before him. Hossain had only seventy soldiers with him, who, seeing the misfortune that hung over them, determined to defend themselves to the last, and having dug a trench round their camp, prepared for a steady resistance. At this time Haro, one of Abdoolla's chiefs, went over to the party of Hossain with thirty soldiers. This small band not exceeding a hundred men, fought till it was entirely destroyed, with the exception of Hossain and his sister. He seated himself at the door of

his tent, and while in the act of lifting a cup of water to his lips, was wounded with an arrow. The enemy immediately closed in upon him, but he drew his sword, and though single-handed, attacked them with such vigour, that no one was able to stand before him. At length his enemies made a united effort, and Hossain fell, covered with thirty-three wounds. His body was carried in triumph to Abdoolla, who smote it on the mouth. An old soldier who was standing by, said, How often have I seen the kisses of the holy prophet imprinted on those lips. From that period, there have always been two parties, among the Musulmans; the one venerate Aboobeker, Omar, and Othman; while the other, disregarding them, hold Ali and his two sons, Hassun and Hossain, in the highest veneration.

Within twenty-three years after the death of Mahomed, the Musulmans conquered Arabia, Persia, Syria, and Egypt, the inhabitants of which in general embraced the faith of the prophet. After the death of Ali, none of Mahomed's family ever sat upon the throne; but his descendants who are exceedingly numerous, are universally held in high repute. In Arabia they are called Sherifs; in Turkey, Emirs; in Persia, Africa, and India, they are called Seyds.

After the death of Hossain the family of Moawia sat upon the Musulman throne; and within one hundred years after the death of Mahomed, the Musulmans conquered Spain, and several other countries in Europe. They also penetrated into France, and possessed themselves of half the country, but received a signal defeat from Charles Martel, who completely expelled them. Had not Charles defeated them, it is probable that they would have subdued the whole of Europe.

About this time the Musulman dominions were divided into three parts; the first of which included Spain; the second, Africa, together with Egypt; the capital of the third was Bagdad: it included Persia, Syria, &c. We will briefly relate the events which happened in each division.

Of the Musulman Empire in Spain.

Seven hundred and fifty years after the birth of Christ the Musulmans conquered Spain, and retained possession of it for seven hundred and forty-two years, down to the year fourteen hundred and ninety-two of the Christian æra. The same

year, America was discovered, under the auspices of the queen of Spain. One hundred years after they lost the sovereignty of Spain, the king, having failed in his attempts to extirpate the Musulman faith, expelled all who professed it from the country, and having provided them with ships, landed them with their wives and children on the shores of Africa. There they wandered like fugitives without shelter, and without friends, and fell a prey to the wild Arabs of the desert, who destroyed the greater part of them. In this manner was the Musulman empire in Spain dissolved. While they possessed Spain, it enjoyed the highest degree of prosperity; learning and science, then almost extinct in the rest of Europe; continued to flourish there in the highest perfection. The Spanish Musulmans were famous for their knowledge of geography and astronomy. Every considerable village in the country possessed a seminary of learning; and there were therein eighty large and flourishing cities, and three hundred towns. The extensive commerce it enjoyed, tended greatly to enrich it; and the revenues of the country amounted to five crores of rupees. The nature of the government differed widely from that of other Musulman governments. These various sovereigns in general sought the safety, happiness, and prosperity of their subjects, while in many other countries their own advantage seemed the only wish of the rulers.

Of the Musulman Government in Africa.

It was chiefly the northern part of Africa which was subject to the Musulmans. Their dominions extended along the southern bank of the Mediterranean sea. The various governments of this region were perpetually at war with each other, and the revolutions which happened among them, would, if related, only weary the reader. Egypt was subdued by the Turks in the year fifteen hundred and seventeen, from which period, until lately, it has continued under their sway. The other Musulman sovereigns are independent of each other but the injustice and iniquity which prevail among them, have rendered them proverbial.

Of the Musulman Sovereignty at Bagdad.

The Musulmans exercised dominion over Bagdad, with the surrounding countries for five hundred years after the

death of Mahomed. In the year twelve hundred and fifty-eight, it was conquered by the grandson of Jenghis-khan; and in the year fifteen hundred and seventeen, it was subdued by the Turks; since which period it has been subject to various revolutions. It is now under the Persians.

No. 35.

The Human body.

We might now proceed to the organs of the senses, and show that in them there is a wise adaptation of means to the attainment of beneficial ends; and that *design* plainly appears in the senses of smelling, tasting, and feeling. We might also consider the different members of the body; as the hand, which Aristotle pronounced the "organ of organs." Its excellence depends in no small degree on the position, strength and action of the thumb, which can be brought into a state of opposition to the fingers, and hence is of great use in laying hold of bodies. We might also show that the foot is well fitted for the support and progression of the body, and exhibits a noble display of benign intention and skilful contrivance. But instead of entering on such an extensive field, we shall merely take a general view of the human body.

The bones, amounting, in a full-grown person, to about two hundred and forty, constitute the frame of the machine; and in order to retain them in their places, and enable them to perform their several functions, they are strongly and ingeniously bound together by elastic ligaments, membranes, or muscles, according to the several situations and uses of the parts. Some of the joints have a free, easy, and obvious motion; while that of others is less evident. In the joints, the articulating surfaces, being exposed to friction, are lined with a smooth, elastic substance, named cartilage, which is lubricated with *synovia*, as the wheels of machinery are with oil. Now, if the oiling of the axles of machinery be the effect of design, how can we deny design in the lubrication of the joints?

The articulations of the several joints are very different, and, in every instance, are happily suited to their places and purposes. Let us, for a moment, glance at the *spine*. How dif-

ferent is its formation from that of the thigh bone, and its articulations from that of the hip, knee, or ankle, joint! And is not design, are not wisdom and goodness, obvious in the structure of each, and in the difference between them? Had the spine been formed of a single bone, like the thigh, it would have been much more easily fractured than at present, and utterly incapable of incurvation. Had it consisted of only two or three bones, articulated like the hip or like the knee joint, the spinal marrow would have been bruised at every joint, and the motion could not have been so free, nor the pillar so strong as it is. The spine consists of twenty-four pieces, called *vertebræ*, with cavities and protuberances for locking into each other, so as to prevent luxation, and yet provide for the flexion of the body. The spinal marrow, which is of essential importance to life, is lodged in the cavity secure from injury; and corresponding notches in the vertebræ leave a passage for the entrance of the blood-vessels, and for the departure of the nerves, which proceed from the spinal marrow to the different parts of the body.

This bony column, which thus affords a canal through which the spinal marrow, the production of the brain, proceeds in security towards the extremities, also supports the head, where the brain, the throne of sensation, motion, and intellect, is lodged in the *cranium*, as in a fortress skilfully and artificially constructed; and the organs of seeing, hearing, smelling, and tasting, are placed like so many watchmen on the walls, while the sense of feeling is diffused over the whole body. The spine also serves to connect the framework of the body. In short, let any person attend to the way in which the different bones are united, and consider how both their forms and articulations are varied and adapted to different situations and offices, all advantageous to the strength and motion of the frame, and he will feel himself constrained to admit the existence of a wise and designing Cause.

If the bones evince intelligence, gracious design, and skilful contrivance, the muscles and tendons also bear testimony to the being of God. The muscles act by contractions and relaxations; and the insertion, the action, and strength of each, are nicely proportioned to its place and office in the body. The action of most of the muscles is subject to the will; and, at pleasure, we can put them in motion, or allow them to re-

main in a state of rest. This, indeed, is not the case with them all; but design, and wisdom, and goodness, are equally obvious, whether their action be voluntary or involuntary. Several motions and processes go on within us, without any volition on our part. The action of the heart and of the lungs, the circulation of the blood, the digestion of the food, and the various secretions, go on when we are asleep as well as when we are awake, and do not depend on the will. This is a wise and gracious provision, for these motions and processes are necessary to life and health; but, if these nice and complicated movements had been dependent on the will, they must have occupied much of our attention; in many instances, they must have been but partially performed; and in sleep, they must have been neglected and suspended. Therefore, by a wise appointment, these vital motions are involuntarily performed. But other motions depend on the will, and in them wisdom and goodness are as conspicuous as in those that are involuntary. At pleasure we can open our eyes to see the light, or shut them when likely to be injured by its intensity: we close them involuntarily in sleep. By an act of my will I can speak or be silent; rise up or sit down; walk or stand still.

The body is nourished by the blood, which, flowing from the heart as the fountain, like a genial and fertilizing stream, conveys life and nutriment to the whole system. The heart is a hollow muscle, of a conical shape, which involuntarily contracts and relaxes more than sixty times in a minute, and acts as a forcing-pump to propel the blood through the arteries. It consists of four distinct cavities. The two largest are called *ventricles*; the two less, *auricles*. The right ventricle, by its contractions, propels the blood, by the pulmonary artery and its numerous ramifications, through the lungs, where it is every moment undergoing a great change, giving out carbonic acid, and taking in oxygen—a process essential to life. The blood, on leaving the lungs, passes into the left auricle, and thence into the left ventricle, which propels it through the proper arteries, to carry the vital aliment through every part of the system.

But the circulation is not effected by the propulsive action of the heart alone. It is aided by a peristaltic motion in the arteries, which have a muscular structure, and are much

stronger than the veins, through which the blood is conducted back to the heart. Both the arteries and veins are furnished with valves. Those of the arteries are situated where these vessels issue from the heart, and are so constructed as to allow a free passage of the blood from the heart towards the extremities, but to prevent its return by the same channel. In the veins, the valves are so formed as to permit the blood to flow freely from the extremities towards the heart, but to hinder it from moving in the opposite direction. These valves are most numerous in the small branches, where the impetus of the blood is least. In the structure of the valves of the blood-vessels, design and contrivance are obvious. It was by attending to this circumstance that Harvey* was led to the discovery of the interesting fact of the circulation of the blood by which he has acquired a lasting celebrity. Can it then be imagined for a moment, that the peculiar structure of the arterial and venous valves, by observing and reasoning on which that distinguished physician was led to the discovery of a great fact in nature, happened without design and skilful contrivance? This imagination cannot be entertained but by the stupid credulity of atheism.

The blood, sent from the left ventricle of the heart, and conveyed through the system by the branches and capillary ramifications of the arteries, returns by the veins. The arteries, in proceeding from the heart, branch out and become smaller and smaller; and the veins, in advancing towards it, gradually unite and are enlarged, till the whole of those returning channels, by reiterated unions, are formed into one large trunk, through which they pour their contents into the right auricle of the heart. The blood, having thus completed the circulation, instantly sets out again on its tour, to discharge in passing through the lungs, those portions which are noxious, and convey fresh nutriment through the body. The

* A physician of London, and a liberal benefactor of the Royal College of Physicians. His curious and wonderful discovery produced an astonishing revolution in the practice of medicine; and hence many claims have been instituted to the fame and honour which belong to Harvey alone. It is the opinion of some that Hippocrates was the original discoverer of the circulation of the blood, and that Harvey merely has the honour of reviving the knowledge of the fact. He was born in 1578, and died in 1657.

blood-vessels are so wonderfully ramified, that scarcely a spot can be punctured but the blood will appear.

The whole of the blood, however, does not perform this circulation. The ultimate ramifications of the arteries, in many instances, are so minute as not to afford a passage to the red parts of the blood, but transmit the thin and pellucid part of it only; and those ramifications, instead of communicating with the veins, lodge their contents in bones, muscles, ligaments, and other parts of the body, where, by another part of the inscrutable process of *assimilation*, this fluid is converted into a substance of the same specific character and properties with the parts to which it is conveyed. On seeing corn, fruit, herbs, and roots, in the various stages of their growth, who would imagine they could be changed into blood, and flesh, and bones? The process carried on in this secret laboratory eludes our investigation; but it indicates the hand of a wise and mighty Chemist, who constituted the wonderful apparatus by which the surprising change is accomplished, and endued all its parts with a suitable activity. Besides, these minute vessels pour their contents into all the cavities, and into the glands, where they are afterwards changed into fluids of different qualities, and which answer different purposes. Some of the glands prepare a fluid for lubricating the joints, and the parts in motion; some furnish fluids to promote digestion, and to assist in the preparation of aliment; and some yield a fluid to protect the skin, and to preserve it in a proper state for performing its several offices.

But the whole contents of these capillary arteries which wander from the circulation, cannot be allowed continually to accumulate in the bones, muscles, and other parts to which they are conveyed: accordingly we meet with a set of vessels, which, on account of the transparency of the fluid which they contain, are called *lymphatics*. They begin from surfaces and cavities in all parts of the body as absorbents; and, like the veins, they form, by the union of many smaller vessels, large tubes, and terminate in two trunks, which empty their contents into the veins a little before the veins enter the heart. Thus the lymphatics throw back into the circulation those particles which are no longer of use in the system. What is unfit to be retained in the circulation is carried off by vessels which open externally upon the surface of the skin, or on the inter-

nal surface of the lungs, or in the kidneys and intestinal canal. By these outlets, by perspiration, by exhalation from the lungs, &c., every thing unfit for remaining in the system is drained off.

The lungs, which are so essential to life, consist of different lobes, and are composed of a great number of membranous cells, and of numerous ramifications of blood-vessels, nerves, and lymphatics, all connected by cellular substance. The cells, which constitute the greatest part of the bulk of the lungs, are irregular in their shape. They are very small, and have been estimated at a fiftieth part of an inch in diameter. The number of them is very great; but neither their number nor dimensions can be accurately determined. It is evident, however, that in extent they greatly exceed the surface of the body.

The cells are closely connected and freely communicate with each other, but have no communication with the cellular substance which unites and strengthens them. From the cells there arise small, hollow tubes, called *bronchiæ*, which are enlarged by gradual junctions, till, at the upper part of the thorax, all the tubes on each side unite in one; and the two branches joining together form the windpipe. The numberless ramifications of the pulmonary artery and vein are spread over every part of the cellular substance of the lungs, and carry the circulating fluid throughout the whole of those spongy bodies, so that the blood in the vessels and the air in the cells are brought into such a state of contiguity that they can act on each other. Each of the ribs is movable between the bodies of the vertebræ with which it is connected; and the breast bone, by its connexion with the ribs, partakes of their motion; consequently the cavity of the chest, in which the lungs are lodged, is susceptible of considerable dilatation and contraction; and these changes in its dimensions are much assisted by the contractions of the diaphragm, or by the action of the abdominal muscles pressing the bowels upwards. Anatomical minuteness is not the object of the present treatise, and therefore what has now been said may suffice for a general account of the organ of respiration; and the structure and functions of this organ exhibit decisive evidence, not only of design, but of admirable contrivance also.

An animal which has once respired cannot exist without the continuance of the process. Some animals need more atmo-

spheric air, some less; but none can live long without it. The assertions that can be opposed to this fact are few and doubtful. We have been told of serpents and worms that have been found alive in the heart of stones, and of toads enclosed in trees and rocks. But, admitting this, it is obvious that there must have been some communication between the external air and the bed of the animal. Air insinuates itself into the cell constructed by the mason-bee for the lodgment of its eggs, although that cell seems hermetically sealed; and there is every reason to believe that it likewise penetrates to the animal embedded in a rock or tree. Experiment shows that this is not a mere supposition, for the toad expires under the exhausted receiver of an air-pump; and, if put into a vessel, large enough to contain it with ease, but which is hermetically sealed, it does not long survive. The frog leaps away wanting its head or its heart, and it survives the loss of the greater part of its spinal marrow. Eels and serpents can move for some time even after they have been embowelled. Snails and chameleons can live long on air alone. But the life of all animals is soon extinguished on the exclusion of air.

Such is the fact in nature; and accordingly, every animated being, in one way or another, can imbibe or absorb atmospheric air. What is the provision made in man for the accomplishment of this essential purpose? He has lungs, consisting, as we have already seen, of a vast multitude of communicating cells, for the reception of the air; and, by means of them, that invisible fluid is brought into such a state of contiguity with the blood, that they can act upon each other; and by a process, which the present state of our knowledge does not enable us fully to explain, the blood extracts a vital nutriment from the air, or the air carries off a deleterious substance from the blood, or both. The lungs instantly expel the portion of air that has thus discharged its office, and take in a fresh portion to pass through a similar process. This inspiration and expiration are essential to human life. It may be added, that while air thus taken into the lungs supports life, if it be thrown into the vascular system, it quickly brings on agitation, convulsions, and death.

It is now a well-known fact that atmospheric air is not a homogeneous fluid, but consists of three different gases, called oxygen, nitrogen, and carbonic acid, which though of different

specific gravities, are always found together; and an atmosphere thus constituted, is the best fitted for supporting animal and vegetable life. The lungs did not form the atmosphere, nor did the atmosphere create the lungs, yet the organ of the body and the external element are admirably adapted to each other: the lungs to bring the air into a state of contiguity with the blood, and the blood and air to exercise a reciprocal action. There is always a large proportion of blood in the lungs, and consequently in a state of contiguity with the air in the cells. The blood performs a complete circulation in a short time, and during that space the whole of it passes through the lungs.

It is not long since respiration was in any degree understood, and still there remains much room for investigation and discovery. But we know that the air undergoes a great change in the lungs, and produces a remarkable effect on the blood. Air does not issue from the lungs in the same state in which it entered them. Its quantity is somewhat diminished; it has lost a portion of its oxygen, in the room of which it has gained about eight *per cent.* in bulk of carbonic acid, thrown out probably from the exhalent vessels of the lungs; and it is loaded with aqueous vapour. Besides, it is a well-known fact, that arterial and venous blood are not of the same colour. The blood has more of a vermilion redness on leaving the heart to proceed in the circulation than on its return to the right ventricle. This change of colour is produced in the lungs, and is occasioned, perhaps, by the ejection of carbon, and the absorption of the disengaged caloric of the oxygen that has disappeared in that organ. Whatever theory we adopt with respect to respiration, whether we consider it as acting by absorption or exhalation, as the means of imparting a vital nutriment, or of carrying off something which, if allowed to remain in the system, would almost instantaneously extinguish life; or whether we combine these notions, in any case, we see a grand purpose accomplished. We clearly see the end, although the physiological process be not fully understood.

Respiration is probably the chief cause of animal heat, for the temperature of arterial blood is higher than that of venous; the temperature of the left side of the heart, than that of the right; and the temperature diminishes as the distance from the heart increases. That atmospheric air contains a con-

siderable portion of caloric is no hypothetical assumption. It can be demonstrated; for air, when rapidly compressed, gives out both light and caloric; and an instrument has been constructed for procuring fire by this process. It is probable that the portion of oxygen gas which disappears in respiration is converted into the carbonic acid which is thrown out of the lungs. But the specific caloric of this last is greatly inferior to that of the former; consequently, a large quantity of heat is set free in the lungs, when the conversion of gases takes place*. This liberated heat passes into the blood, and is given out by it in the circulation. Thus, a quantity of caloric is disengaged in the lungs, in every respiration, and by means of the blood is diffused throughout the body, warming and enlivening it. What wonderful adaptations are here presented! What a gracious provision for supporting human life!

There seems to be a correspondence between the respiration and comparative heat of different animals. The temperature of fish which oxydate the blood by gills, is not much above that of the surrounding medium. In man, the ordinary temperature near the surface of the body is about 96° Fahrenheit; and in most of the *mammalia* it is somewhat higher. In birds, the lungs of which are differently constituted, and much larger in proportion to the size of the animal, the temperature is still higher than in the mammalia. We may add that birds are exceedingly delicate as to air, and die in air where a mouse lives without any perceptible inconveniency.

In respiration we have both the planning and the execution of an extensive and complicated process. We see wonderful combinations and adaptations in order to the accomplishment of a beneficial end; and, by the constitution of our minds, we are constrained to acknowledge design and skilful contrivance in the combinations and adaptations.

* Arterialization, however, will not account for the entire phenomenon of animal heat. The influence of the nervous system over its development is undoubted, though physiologists are not agreed as to the mode by which it operates. Its action may be either direct or indirect; that is, the nerves may possess some specific power of generating heat, or they may excite certain operations by which the same effect is occasioned. It is far from improbable, that the nerves act more by the latter than the former mode; that the infinite number of chemical phenomena going on in the minute arterial branches during the processes of secretion and nutrition—processes which are entirely dependent on the nervous system—are attended with disengagement of caloric.—PAXTON.

In connexion with respiration, we may take notice of the voice, and the faculty of speech. The principal organ of the voice is the larynx: if it be injured, the air passes through the windpipe without emitting any sound. Besides the larynx, the organs of speech are the tongue, palate, and teeth. With what promptitude does the tongue obey the understanding and will, and communicate a vast variety of impulses to the air? Alphabetical writing, in which we paint sounds, and express all our thoughts by the varied combination of a few arbitrary signs, is justly accounted an astonishing invention. It is a brilliant display of design and skilful contrivance. But is not that combination of organs by which we readily utter such a variety of articulate sounds, far more wonderful? How great is that wisdom which formed the organs of speech!

The continual drain by perspiration and otherwise, requires a constant supply. This supply is bountifully furnished by nature around us; appetite tells us when it is needed, and what quantity is sufficient, and we are provided with a wonderful apparatus for its reception and elaboration. Let us, then, take a cursory view of the intestinal and alimentary canal. The food is received into the mouth, and masticated by the teeth. Now, the food does not make the teeth, but the teeth are evidently formed for the mastication of the food. They are also of importance in aiding the articulation of the voice. Infants, for whom a liquid aliment is provided, and who have not acquired the use of speech, have them not; but they make their appearance when they are wanted*.

The organs of taste are stationed in the mouth, with those of smelling in their vicinity, to warn us against the admission of any thing noxious into the stomach; and these senses, when they are not vitiated by unnatural habits, are not only faithful

* Amongst the vessels of the human body, the pipe which conveys the saliva from the place where it is made, to the place where it is wanted, deserves to be reckoned among the most intelligible pieces of mechanism with which we are acquainted. The saliva, we all know, is used in the mouth; but much of it is manufactured on the outside of the cheek, by the *parotid gland*, which lies between the ear and the angle of the lower jaw. In order to carry the secretion to its destination, there is laid from the gland, on the outside, a pipe about the thickness of a wheat-straw, and about three fingers' breadth in length, which, after riding over the *masseter* muscle, bores for itself a hole through the very middle of the cheek, enters, by that hole, which is a complete perforation of the *buccinator* muscle, into the mouth, and there discharges its fluid very copiously. —PALEY.

monitors, but sources of much enjoyment. Are there no marks of intelligence, design, and contrivance, in fixing the teeth just where they are needed, and in the only place where they can be useful? Is there no wisdom and no benignity in guarding the avenue to the stomach, not only by the eye, which inspects every substance presented to the mouth, but also by the organs of smell and taste, posted at the very entrance of the alimentary canal, to detect every thing unwholesome in the food which may have escaped the vigilance of the eye? No man in his senses can affirm it.

In tracing the food in its progress, the marks of gracious design and skilful contrivance still accompany us, and multiply as we proceed. The *trachea*, or windpipe, the upper part of which is called the *larynx*, communicates with the *œsophagus*, or passage to the stomach. If the minutest part of our food pass into the trachea, it never fails to produce a violent cough, and sometimes very alarming symptoms. This accident, however, seldom happens. How is it prevented? By a very simple but skilful contrivance. A neat, elastic cartilaginous lid, called *epiglottis*, is so attached to the mouth of the windpipe as to be pressed down by the food, which it prevents from passing towards the lungs, while the passage to the stomach remains unimpeded. At the same time, the *velum palati*, drawn backwards by its muscles, closes the openings of the nose, and of the eustachian tubes, and so prevents the food from returning through the nose, which sometimes happens partially in drinking. Moreover, in the act of deglutition, the larynx, which, being composed of cartilaginous rings, in its ordinary state compresses the œsophagus, is carried forwards and upwards by muscles destined for the purpose, and consequently dilates the opening of the gullet. On reaching the gullet, the food is carried down by the principle of gravity; and a mechanical contrivance also lends its aid. The muscular fibres of the œsophagus contract from above, and press the aliment forward to the stomach. This is obvious in drinking with the head downwards, when deglutition can he performed by the muscular action of the œsophagus only.

The food soon reaches the stomach, a membranous bag, or dilatation of the alimentary canal, where it is accumulated and undergoes new processes. In its process towards the stomach, the food is broken and divided by the teeth, and attenuated by

the saliva, a powerful solvent. On reaching the stomach, it is subjected to the operation of a new chemical agent, the *gastric juice*, a liquid secreted chiefly by that organ. The nature of this liqnid is not yet fully known. Its taste, colour, and solvent powers, are different in different classes of animals. Some living creatures cannot digest that which is the food of others. Some animals, such as sheep, live wholly upon vegetables; their stomachs do not digest animal substances. Others, as the eagle, feed entirely on animal substances: their stomachs do not digest vegetables. Hemlock is poisonous to man; but goats eat it without injury.

The gastric juice does not continue always of the same nature, even in the same animal. It is in some measure modified according to the age, the health, the habits, and the different aliments on which the animal subsists. Sick persons and children are incapable of digesting the food which is nutritious to a healthy man. Some graminivorous animals may be brought to live on animal food and to reject grass; and some carnivorous animals may be accustomed to vegetables. But still the gastric juice, although it in some measure accommodates itself to the substances subjected to its operation, evidently appears to have peculiar qualities in certain classes of animals. In the dog, it dissolves hard bones, but, in equal times, makes no great impression on potatoes, parsnips, and other vegetable substances. On the other hand, in the sheep and ox, it speedily dissolves vegetables, but makes little impression on animal bodies. Different tribes of animals are distinguished by their gastric juice as well as by their external form, and both are well suited, in every instance, to the habits of the creature; for in many cases there is an astonishing correspondence between the teeth and that liquid. The teeth of graminivorous animals are differently formed from those of the carnivorous tribes; and in both they are wonderfully suited to the food and to the gastric juice of the animal. He who can believe that all these adaptations are the result of chance, must not charge others with credulity.

The gastric juice, while it dissolves food, even although enclosed in perforated metallic tubes, spares the living stomach. But, when life ceases, this liquid often acts on the very organ from which it has been secreted. It differs from a chemical solvent, in having an assimilating power, by which it reduces

all substances, whether animal or vegetable, into a soft, pulpy mass, named *chyme*, and prepares them for passing from the stomach into the intestines. If the food has been properly digested in the stomach, on reaching the lower orifice of that organ, named *pylorus*, it is freely allowed to pass. But if it is not fully reduced to chyme, then, by a sort of instinctive sensibility of the pylorus, it is thrown back into the stomach, to undergo more thoroughly the action of the gastric juice. In the intestines, the chyme is mingled with the bile and pancreatic juice. In short, from one extremity of the alimentary canal to the other, fluids are perpetually flowing into it from the glands and other sources. By the action of these fluids, and of the intestines, the chyme is formed partly into *chyle*, which is absorbed by the *lacteals*, and thrown into the circulation, and partly into excrementitious matter, which is ejected.

Here, then, we see an astonishing process carried on by the instrumentality of many different parts, all nicely adapted to each other, all co-operating in the same work, and tending to the accomplishment of the same end—the support and nourishment of the body. The mastication and deglutition of the food, and the moistening of it with the saliva before it enters the stomach; the great change which it undergoes in that organ, chiefly by means of the dissolving and assimilating action of the gastric juice; the changes induced upon the aliment after it passes from the stomach; the separation of chyle from the excrementitious part; the absorption of the chyle by the lacteals, which throw it into the blood; the mysterious process of assimilation; the peristaltic motion of the viscera; and the mucus which is continually secreted for their protection against the acrimony of their contents,—these, when all taken together, exhibit an astonishing process. They furnish an undeniable proof, not only of design and admirable contrivance, but of great benignity also. What an amazing structure is the body of *Man!* How wonderful the absorbent, the circulatory and secretory apparatus of the human system! We are wonderfully made; and the marks of wisdom and goodness are deeply impressed on every part of our frame.

To sum up all, on this part of the subject, in a few words: let any person contemplate the human body; let him attentively examine the skeleton, the figure and structure of the bones of which it is composed, with their articulations; the muscles,

their origin, insertion, strength, and action; the organs of sense, the eye, the ear, the nostrils, the tongue, and palate, and the sense of feeling diffused over the whole body; the structure of the jaws, the stomach, and other viscera; the structure and action of the lungs, and organs of speech;—and if he can retire from the examination without a deep impression of intelligence and design, yea, of wisdom and goodness, in the human frame, there can be but little doubt that his understanding is singularly obtuse, or his heart singularly depraved. Every mind, open to the force of evidence and to the impressions of truth, must join in the exclamation of the Psalmist, *I am fearfully and wonderfully made.*

It may be here remarked, that, as food nourishes the body, so sleep refreshes both body and mind. This mysterious phenomenon we are unable to explain; but its periodical return is necessary to life, and by it a beneficial end is accomplished. There is an obvious relation between sleep and the rotation of the earth on its axis. They are harmonious parts of one whole.

No. 36.

Hinduism.

It must have been to accomplish some very important moral change in the Eastern world, that so vast an empire as is comprized in British India, containing nearly one hundred millions of people, should have been placed under the dominion of one of the smallest portions of the civilized world, and that at the other extremity of the globe. This opinion, which is entertained unquestionably by every enlightened philanthropist, is greatly strengthened, when we consider the long-degraded state of India, and of the immense and immensely populous regions around it; the moral enterprise of the age in which these countries have been given to us, and that Great Britain is the only country upon earth, from which the intellectual and moral improvement of India could have been expected. All these combined circumstances surely carry us to the persuasion, that Divine Providence has, at this period of the world, some great good to confer on the East, and that,

after so many long and dark ages, each succeeding one becoming darker and blacker than the past, the day-spring from on high is destined again to visit these regions, containing the birth-place of humanity, filled with all that is magnificent and immense in creation, made sacred by the presence of patriarchs, prophets, and the Messiah Himself, as well as the theatre of the most remarkable revolutions that have ever been exhibited on earth.

To form a just conception of the state of darkness in which so many minds are involved as are comprised in the heathen population of India, a person had need become an inhabitant of the country, that he may read and see the productions of these minds, and witness the effects of the institutions they have formed, as displayed in the manners, customs, and moral circumstances of the inhabitants.

A more correct knowledge of this people appears to be necessary when we consider, that their philosophy and religion still prevails over the greater portion of the globe, and that it is Hinduism which regulates the forms of worship, and the modes of thinking, and feeling, and acting throughout China, Japan, Tartary, Hindusthan, the Burman empire, Siam, Ceylon, &c., that is, amongst more than 400,000,000 of the human race!

We absolutely know nothing yet of the operations of mind among the great mass of beings which compose the Chinese empire; though we are pretty sure that the principal deity worshipped there is the Indian Boodh, and that the popular superstition is, in substance, the same as that established in the Burman empire.—In the living incarnation exhibited in the person of the Grand Lama, worshipped in Tartary, we behold another striking feature of the Hindu system; considered, no doubt, as an improvement upon the occasional incarnations of the Hindus, who recognise in every extraordinary being an ŭvŭtar, an incarnation. As a confirmation of this idea, the reader is referred to the seventh volume of the Asiatic Researches, where we have an account of a living deity, strictly Hindu, in the very heart of Hindusthan, in the family of a brahman. The Boodh worshipped in the Burman empire, Siam, &c., is universally known to be one of the ten Hindu incarnations. Some persons imagine that Boodhism was the ancient religion of the Hindus.

Here then we have the extraordinary fact, that the greater part of the human family are still Hindus; or, in other words, that they are under the transforming influence of the philosophy and superstition which may be denominated Hinduism; and that their conceptions on these transcendently important subjects, viz. the Divine Nature, the moral government of the Almighty, the way of access to him, the nature of divine worship and of acceptable obedience, and the condition of man in the present and future states, are all regulated by systems invented by the Indian brahman. How exceedingly desirable then it is, how immensely important, to know the powers of an intellectual engine which moves half the globe!

What then is a *Hindu*, as we see him on the plains of Hindusthan?

The opinions embraced by the more philosophical part of the Hindu nation, are quite distinct from the popular superstition. In this philosophical system the one God is considered as pure spirit, divested of all attributes; and every thing besides God is declared to be inert matter. This Being is contemplated either as dwelling in his own eternal solitude, in a state of infinite blessedness or repose, or as individuated in every form of life, animal or vegetable.

This connection of spirit with matter is considered as a state replete with degradation and misery, and emancipation from this state is declared to be the great business of life.

Divine wisdom leading to perfect abstraction of mind is the only direct way of emancipation from matter, or absorption into the divine nature. The person who seeks to acquire this wisdom is directed to realise every visible object as God, and God as every thing, so that he sees God every where; and hence his mind becomes fixed exclusively on God, to the utter exclusion of all connection with matter. Such a person, by various ceremonies called yogŭ*, annihilates every passion or desire in reference both to God and the creatures; every form of matter possesses the same value to him, and he becomes insensible to all want, all affection, and all desire. While in the body, he, in fact, dwells in spirit†, and he ceases to live for any bodily function. As the air contained in a vessel,

* Hence the name jogee, or rather yogee.

† That is, in spirit considered as remaining in eternal solitude, without attributes.

when this vessel is broken, mixes with the great body of atmospheric air which had surrounded it, so at death the spirit of this yogee returns to the soul of the world, and becomes lost in spirit, as a drop of water in the ocean.

The Hindu writings contain the most marvellous accounts of these yogees dwelling in forests, and performing austerities of the most dreadful nature, in order to attain to this abstraction, and ultimate absorption.

At present, no such yogees are to be seen; but a mimicry of this is found amongst various orders of Hindu mendicants. Hence, to denote that he has embraced a forest residence, a mendicant is seen wearing a tiger's skin over his shoulders, and his hair is clotted with clay, and burnt brown by the sun. Others are seen without the least clothes, to denote that they are destitute of passions. Others make a vow of perpetual silence, to shew that they have renounced all human intercourse; while others are seen bearing with infinite patience, as though insensible to pain, various austerities of the most dreadful kind, inflicted on the body. The names voiragee, soonyasee, &c. assumed by different orders of these mendicants, are intended to denote that they are destitute of passions. But the conduct of all these modern yogees proves, that they are the greatest slaves to the passions the country affords. No return, then, for the Hindus of the present day, to the "soul of the world;" and this part of the system, even in its outward forms, is completely lost.

There is another part of the Hindu system, viz. devotion, and this is said to lead to wisdom aud abstraction, and finally, to absorption; but as no Hindus are now found to attain abstraction, we must suppose that the merit of their devotion is very deficient, or that it operates very slowly on their destiny.

Amongst the great body of Hindus are a few more remarkable than the rest for devotion: these are mostly found amongst persons tired of the bustle of the world, who sit for hours and days together repeating the name of some deity using their bead-roll. Others retire to Benares or some sacred place, and spend their time in religious ceremonies: and these are promised the heaven of the god Shivŭ. Many persons spend all their days in visiting holy places and in devotion there, seeking celestial happiness for a time, or the birth of a yogee. We might add several other works of merit con-

nected with a more elevated state in the next birth, and leading towards abstraction, or the enjoyment of happiness for a time in one of the heavens: such as large offerings to the brahmans; digging of pools; making roads to holy places or landing places to the Ganges, and consecrating orchards for shade and fruit to the public use.

Among devotees who seek the same objects must be placed the persons who drown themselves, in a state of perfect health, at Allahabad, and in other places; and the widow who ascends the funeral pile, also seeks this higher happiness, and is promised by the shastrŭ that, by the merit of this act, she shall take her deceased husband and seven generations of his family and seven generations of her family with her to the heaven of Indrŭ, the king of the gods, where they shall reside during 30,000,000 of years. Seduced by these promises, and having the prospect, should she not burn, of nothing but domestic slavery and perpetual widowhood, multitudes annually perish on these funeral piles*.

The following facts will shew more of the nature and effects of this part of the Hindu system: Capt. ———, now in England, but who resided in India for a very long period, while resident at Allahabad, saw, as he sat at his own window one morning, sixteen females drown themselves. He sat till a thrill of horror seized him, which nearly reduced him to a state of sickness, otherwise he might have continued longer, and seen more of these immolations. Each of these women had a large empty earthen pan slung by a cord over each shoulder; a brahman supported each as she went over the side of the boat, and held her up till she, by turning the pan aside, had filled it, when he let her go, and she sunk, a few bubbles of air only rising to the surface of the water. While Dr. Robinson, late of Calcutta, resided at the same place, twelve men went in boats to drown themselves in the same spot. Each of these men had a piece of bamboo fastened to his body, at each end of which was suspended a large earthen pan. While these remained empty, they served as bladders to keep them upon the surface of the water, but each man, with a cup, placed now in one hand and then in the other, kept filling the pans from the river, and, as soon as full, they dragged their victim to the

* The Satí had not at this time been abolished, through British intervention.

bottom. One of the twelve changed his resolution, and made to the shore; the brahmans who were assisting in these immolations plied their oars with all their might, and followed their victim, resolving to compel him to fulfil his engagement, but he gained a police station, and disappointed them.

By a statement, containing the returns of the magistrates under the Presidency of Bengal to the Supreme Native Court at Calcutta, of the number of widows burnt or buried alive under that Presidency in the years 1815, 1816 and 1817, it appears, that in the year 1817 not less than *Seven Hundred and six* widows were thus immolated in that part of India, the probability is that several times that number thus perished, for these returns depended entirely on the will of the families thus immolating their widows, and on the vigilance of the native officers*.

Such are the baneful effects of the second part of the Hindu system: it leads the infatuated devotee to a useless life, or to a terrible death.

Still, to ascertain the effects of Hinduism on the great mass of this people, we must examine the last part of the system, which takes in nine-tenths of the Hindu population, and refers entirely to the practice of the popular ceremonies. These consist in daily ablutions connected with the worship of a persons's guardian deity, or of the stone called the shalgramŭ, or of the lingŭ; service paid to a person's spiritual guide, and to the brahmans; the worship of different deities on special occasions, monthly or annually; recitations of sacred poems; repeating the names of the gods; pilgrimages; duties to deceased ancestors; funeral rites and offerings to the manes, &c. This examination of the popular superstition will enable us to answer the question—What is a *Hindu*, as we see him on the plains of Hindusthan?

The Hindu is unquestionably as susceptible of that improvement which is purely intellectual as the inhabitant of Europe. He may not be capable of forming plans which require great and original powers, or fitted for bold and daring enterprises; and yet who shall estimate the capacity of minds which have exhibited great powers so far as they have been called forth, but which have never been placed in circum-

* Human sacrifices and self-immolation are inculcated in the Hindu writings.

stances of tremendous trial, which have never been kindled by the collisions of genius, the struggles of parties—which have never been called into action by the voice of their country, by the plaudits of senates, by the thunders of eloquence, and which have never been enlarged by the society of foreigners, and by voyages and travels into distant realms. The European mind, it must be recollected, has attained its present vigour and expansion by the operation of all these causes, and after the illumination of centuries; while we find the Hindu still walking amidst the thick darkness of a long long night, uncheered by the twinkling of a single star, a single Bacon.

Before we can be said to have become thinking beings, we have acquired so many impressions from surrounding objects, and there is in our minds before that time so much of half-formed thought, that we have become reconciled to a thousand things, which had they first met us in a state of greater maturity of mind, would have excited either our contempt or abhorrence. This is true of men in that society which may have attained the highest improvement; how much more true where the grossest superstitions have destroyed all the energies of the mind. The Hindu, for instance, becomes deeply attached to a variety of objects because they are connected with his first and most powerful impressions: had he first seen them at the age of fifteen or twenty, they would perhaps have been rejected as revolting to his reason. But it will not perhaps be an uninteresting investigation, if we endeavour to ascertain the nature of that apparatus by which the character of the Hindu is formed:—

Almost all the first impressions of mankind are derived from the objects around them; and in this way the characteristic features of every order of human society are formed. Hence we can plainly trace the varying features of society as belonging to the town or village, to some peculiar profession, or to the scenery, or the popular manners of a country.

And it is thus that the Hindu mind and character are formed: at home or abroad, this youth hears certain books spoken of with the highest reverence, either as being from everlasting, or as having proceeded from the lips of deity; as having descended through unknown periods to the present times; and as being so sacred that none but the priests are permitted to peruse them, or even to hear them read. These

books then, having regulated the speculations of the wisest sages of antiquity, having excited the devotions of thousands of divine yogees, and being the source of a religion still professed by adoring millions, come to him bearing unquestionable credentials.

Reverence for the gods is produced in his mind by observing around him innumerable temples erected to their honour, where they are daily worshipped by persons next in rank to the gods; all the towns, rivers, persons, and things, around him are named after the gods; and thus the land which has given him birth appears to him as the very abode of the gods. Festivities and splendid services calling forth all the enthusiasm of his country, he sees consecrated to these deities; all the books he reads are full of their praise; in the songs and exhibitions of the country all the attributes and wonders of a divine power, and the most astonishing miracles, are ascribed to them; and innumerable fables devoted to their fame are repeated in every circle.

He is led to adore the priests of his native land, for he is told that the sacred books have been committed to their guardian care; that these sacred persons came forth from the head of Brŭmhŭ; that religion in all its offices and benefits must proceed from them; that they are the mouths of the gods; and that they hold the destinies of men at their disposal. As he passes through the streets he sees every hand raised to do them homage; he observes people running after them with cups of water in their hands; soliciting the honour of drinking this water after they have condescended to dip their foot in it; and finally, he hears from the sacred books, and from the lips of thousands, the most wonderful accounts of the divine powers committed to them.

The living scenery with which he is surrounded (all the world to him), forms a creation deriving its existence from these divine books; as far as his vision, or the faculty of hearing, or his powers of research extend, he perceives nothing but temples, gods, priests, services, and the profound homage of one hundred millions, worshipping at these temples, adoring these gods, reverencing and receiving religion from the lips of these priests, and performing with enthusiasm the rites of this religion. Incapable of comparing or contrasting any other system with this, shall we wonder, that he gives up

his whole mind to receive the full impression of the system into which by his birth he is inducted?

It will excite no astonishment, that a superstition thus appealing to the senses, administered by a priesthood receiving divine honours, connected with splendid and fascinating ceremonies, including music and dancing, and gratifying every voluptuous passion, should captivate the heart, and overpower the judgment of youth.

But this superstition maintains a still stronger power over him, by taking advantage of his fears and anxieties in reference to a future state. Thus, while sitting before his own door by the side of the Ganges, he observes crowds passing daily to this river: coming in sight of it, each one lifts up his hands to it, in the posture of adoration; they descend into it, and, mixing therewith a variety of minute ceremonies, perform their ablutions, and seek there the removal of stains which would otherwise accompany the worshipper into the next birth. On particular occasions, with one glance of his eye, he sees thousands at the same moment in the midst of the sacred stream, in the act of profound adoration, waiting for the propitious moment, the brahmanical signal, for immersion. He frequently sees there others attending, with the deepest solicitude, a dying relation, and, using the water and the clay of this sacred river, performing offices which acquire in his mind the deepest interest, as the last preparations for the next state of existence. After the death of the individual, he watches these relatives, who, having burnt the body, make a channel from the funeral pile to the river, into which they wash the ashes of the body just consumed, that they may mix in the purifying stream. At another time, he sees a person bearing a bone, part of the body of a relation, who has had the misfortune to die at a distance from the Ganges, and casting it into the river for the benefit of the deceased. Others pass him, carrying on their shoulders, in pans, the water of the deified Ganges, to the distance of hundreds of miles, that therewith they may perform rites connected, as the worshippers suppose, with their highest interests. The stories to which he listens in his own family, or amongst the boys and men where he resorts, contain constant allusions to the miraculous powers of this river; he, therefore, falls down with the rest of his countrymen, and adores a goddess whose waters refresh the living, and bear the dying to a state of bliss.

He, who advances to the highest order, in the discharge of the duties connected with the popular superstition, will rise a step in the following birth; he, who neglects these duties, sinks lower, and perhaps loses human existence; in which case he passes through 60,000,000 of births, before he can return to the human state. He, who wholly neglects religion, sinks into some dreadful place of punishment.

From hence it appears, that the greater part of the rewards and punishments connected with this system, is visible in this world, and every appearance of happiness and of misery in men, animals, or trees, is associated in the mind of a Hindu with the actions of the past birth. It might be supposed that such a system of visible rewards and visible punishments would produce a powerful effect on society; but alas! this is far from being the case; these visible effects of the virtuous or vicious actions of the preceding state of existence are too paltry and too familiar to produce any excitement to virtue, or any repression to vice. They merely serve now and then to whet a joke at the expense of individuals supposed to be suffering for the actions of the past birth.

Such then is this system of idolatry as operating upon the present hopes, the moral condition, and future prospects, of nine-tenths of the pagan population of India. There is nothing in the ceremonies of this system of a moral nature, or which can produce moral effects; and it is plain, that all the influential effects, which might have arisen from an exhibition of the joys or terrors of the future state, are lost, by removing from these joys and terrors the very attributes which have ever made them so impressive, their being invisible, and never-ending in their duration.

These then are the results which have followed the speculations of some of the wisest of the human race, and of a system of religious practice which has been tried for three thousand years upon a large portion of the human race;—not one moral result now—not one hope for the future; all terminating in an endless series of transmigrating through every form of animated matter.

We have, in the preceding remarks, given a rapid view of the Hindu sacred code, as a grand system, regular in all its parts, and proposing a defined and magnificent object, nothing less than to the yogee, absorption into the divine nature, and,

to the common people, a gradual advance towards the same state. But it may be proper now to refer to the *actual condition* of one hundred millions of beings upon whom this system has been operating with full force for so many ages.

That system must be essentially vicious which dooms the great mass of society to ignorance, and treats rational beings as though they possessed no powers, except those of the animal. This is the state to which the Hindu nation has been doomed by its brahmanical legislators. The education of all except the brahmans, is confined to a few rudiments, qualifying them to write a letter on business, and initiating them into the first rules of arithmitic. A Hindu school is a mere shop, in which, by a certain process, the human being is prepared to act as a copying machine, or as a lithographic press. The culture of the mind is never contemplated in these seminaries. Hence Hindu youths, though of a capacity exceedingly quick, never find the means of enlarging and strengthening their faculties. The bud withers, as soon as it is ready to expand.

Destitute, therefore, of all that is reclaiming in his education, of all that contributes to the formation of good dispositions and habits, these youths herd together for mutual corruption. Destitute of knowledge themselves, the parents and tutors cannot impart to others that which they themselves have never received; human nature takes its unrestrained course, and whatever is in the human heart receives an unbounded gratification.

The youth next enters into the married state; but the laws under which he lives do not allow him to choose his own wife; the parents make this choice, or in most cases, a man hired for the purpose, whose business it is to make these bargains, and who travels from village to village, seeking wives and husbands for others. This wife, thus imposed upon the youth, is not in many cases pleasing to him; and, in consequence, he seeks and pursues through life irregular gratifications, the sources of infinite mischief to himself and family.

Receiving no favourable moral impressions either from his parents, his education, or from the state of manners around him, the Hindu enters upon the business of life with all his natural cupidity completely unrestrained. How unprepared to mix profitably in a society where pride, avarice, deceit, falsehood, and impurity receive a boundless license; and where neither man-

ners nor institutions exist to oppose the general and putrid inundation! Some persons have complimented the Hindus as a virtuous people; but how should virtue exist amongst a people whose sacred writings encourage falsehood, revenge, and impurity—whose gods were monsters of vice—to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust, and pride—whose priests and brahmans endeavour to copy these abominable examples—and whose very institutions are the hotbeds of impurity? Where, in such a state of universal corruption—the temple itself being turned into a brothel, and the deity worshipped the very personification of sin—where should virtue find a single asylum? and from what stock, where all is disease and corruption, should the virtues be produced? If the religious institutions of a country be the prime sources of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity.

Impurity and cruelty have been, in all ages, the prominent features of every form of pagan superstition. But no where have these features presented a more disgusting and horrible appearance than among the Hindus.

No. 37.

Christ our Prophet.

A PROPHET, in common language, is one who foretells things to come; and, in this respect, Christ was a prophet, for he foretold many important events, such as the treachery of Judas, and the destruction of Jerusalem. But a prophet also signifies one who is appointed of God to make known his will to men, and to instruct them in divine things. Such were the prophets mentioned in the Old Testament; and such was Jesus Christ, who was justly styled the great Prophet that should come into the world. He came into the world to reveal to us all that it is necessary for us to know respecting the character and government of the Supreme Being, the worship and service that we owe to him, the perishing state in which we are by nature and

by wicked works, the method by which divine mercy has been pleased to redeem us, the scene of retribution on which we must all enter when we die, and the preparation that we are to make for judgment and eternity. He gives us this information by means of this Word, the Scriptures of the Old and New Testaments; and by means of his Spirit, the Holy Ghost, by whose inspiration the writers of the Bible were directed, and whose influences are still requisite for enabling us to understand that blessed book, to make it the rule of our faith, and conduct, and to derive consolation from its declarations and promises. And surely, when we reflect on our natural and total ignorance of spiritual subjects, and especially of the way of salvation, we must feel thankful to our heavenly Father, who sent Jesus Christ to remove that ignorance, and to make us thoroughly acquainted with whatever is requisite for our present and our eternal well-being. Let us show this gratitude to God, and at the same time consult our own safety, by receiving Christ in the character of our Prophet, by diligently searching the Scriptures, in which the scheme of redemption is unfolded, and by praying for the divine Spirit, to render our perusal of the Bible effectual for our regeneration and improvement here, and for our glory and felicity hereafter.

No. 38.

The Honest Moravian.

In the last war in Germany, a captain of cavalry was out on a foraging party. On perceiving a cottage in the midst of a solitary valley, he went up and knocked at the door. Out came a Hernouten (better known by the name of United Brethren) with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troopers a foraging." "Presently," replied the Hernouten. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the captain. "Have patience for a few minutes," replied his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther, they arrived at another field of

barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer upon this says to his conductor, "Father, you have given yourself and us unnecessary trouble: the first field was much better than this." "Very true, Sir," replied the good old man, "but it was not mine."—This stroke goes directly to the heart. I defy an atheist to produce any thing to be compared to this. And surely he who does not feel his heart warmed by such an example of exalted virtue, has not yet acquired the first principles of moral taste.

No. 39.

George Washington.

WHEN the late President of the United States of America was about six years of age, some one made him a present of a hatchet. Highly pleased with his weapon, he went about chopping every thing that came in his way; and going into the garden, he unluckily tried its edge on an English cherry-tree, stripping it of its bark, and leaving little hopes of its recovery. The next morning, when the father saw the tree, which was a great favourite, he inquired who had done the mischief, declaring he would not have taken five guineas for it: but no one could inform him of the offender. At length, however, came George, with the hatchet in his hand, into the place where the father was, who immediately suspected him to be the culprit. "George, (said the old gentleman,) do you know who killed that beautiful little cherry-tree yonder in the garden?" The child hesitated for a moment, and then nobly replied, "*I cannot tell a lie, papa,—you know I cannot tell a lie.* I did cut it with my hatchet." "Run to my arms, my boy, (exclaimed his father,) run to my arms! Glad am I, George, that you have killed my tree—you have paid me for it a thousand-fold! Such an act of heroism in my son, is of more worth than a thousand cherry-trees, though blossomed with silver, and their fruits of gold."

No. 40.

Vision of Mirza.

On the fifth day of the moon, which, according to the custom of my forefathers, I always kept holy, after having washed myself, and offered up my morning devotion, I ascended the high hill of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, surely, said I, man is but a shadow, and life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a musical instrument in his hand. As I looked upon him he applied it to his lips, and began to play. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from any thing I had ever heard; they put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in paradise, to wear out the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures. I had been often told that the rock before me was the haunt of a genius; and that several had been entertained with music who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played, to taste the pleasure of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the way of waving his hand, directed me to approach the place where he sat. I drew near, with that reverence which is due to a superior nature, and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and, taking me by the hand, Mirza, said he, I have heard thee in thy soliloquies; follow me. He then led me to the highest pinnacle of the rock, and placing me on the top of it; cast thine eyes east-

ward, said he, and tell me what thou seest. I see, said I, a huge valley, and a prodigious tide of water rolling through it, The valley that thou seest, said he, is the valley of misery, and the tide of water that thou seest is part of the great tide of eternity. What is the reason, said I, that the tide I see rises out of a dark mist at one end, and again loses itself in a thick mist at the other? What thou seest, said he, is that portion of eternity which is called time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine, now, said he, this sea that is thus bounded with darkness at both ends, and tell me what thou discoverest in it. I see a bridge, said I, standing in the midst of the tide. The bridge thou seest, said he, is human life; consider it attentively. Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches; which, added to those that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it; but tell me, farther, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping though the bridge into the great tide that flowed underneath it; and upon farther examination perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trode upon, but they fell through them into the tide, and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, than many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire. There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk. I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching by every thing that stood by

them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and, in the midst of a speculation, stumbled and fell out of sight. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them; but, often, when they thought themselves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed some with scimitars in their hands, and others with bottles who ran to and fro upon the bridge, thrusting several persons on trap doors, which did not seem to lie in their way, and which they might have escaped, had they not been thus forced upon them. The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it. Take thine eyes off the bridge, said he, and tell me if thou yet seest any thing thou dost not comprehend. Upon looking up, What mean, said I, those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and, among many other feathered creatures, several little winged boys, that perch in great numbers upon the middle arches. These, said the genius, are envy, avarice, superstition, despair, love, with the like cares and passions that infest human life. I here fetched a deep sigh. Alas, said I, man was made in vain! how is he given away to misery and mortality! tortured in life, and swallowed up in death! The genius being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it. I directed my sight as I was ordered; and, whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate, I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it: but the other appeared to me a vast ocean, planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dress-

ed in glorious habits, with garlands upon their heads, passing among the trees; lying down by the sides of fountains, or resting on beds of flowers; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle that I might fly away to those happy seats; but the genius told me there was no passage to them, except through the gates of death, that I saw opening every moment upon the bridge. The islands, said he, that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea shore; there are myriads of islands, behind those which thou here discoverest, reaching farther than thine eye, or even thine imagination can extend itself. These are the mansions of good men after death, who, according to the degrees and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them. Every island is a paradise accommodated to its respective inhabitants. Are not these, O Mirza, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain who has such an eternity reserved for him. I gazed with inexpressible pleasure on those happy islands. At length, said I, shew me now, I beseech thee, the secrets that lie under those dark clouds that cover the ocean on the other side of the rock of adamant. The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me; I then turned again to the vision which I had been so long contemplating; but instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it.

No. 41.

The Elephant.

The elephant, which in size and strength surpasses all land animals, and in sagacity is inferior only to man, is a native both of Asia and Africa. The height of this wonderful quadruped at the Cape of Good Hope is from twelve to fifteen feet. His eyes are very small in proportion to his size, but lively, and full of expression; his ears are very large, long, and pendulous; but he can raise them with great ease, and make use of them as a fan, to cool himself and drive away the flies or insects. His hearing is remarkably fine; he delights in the sound of musical instruments, to which he is easily brought to move in cadence. His sense of smelling is equally delicate; and he is highly delighted with the scent of fragrant herbs. In each jaw he has four grinders, one of which sometimes measures nine inches in breadth, and weighs four pounds and a half. The texture of the skin is uneven and wrinkled, and full of deep fissures, resembling the bark of an old tree. The colour is tawny, inclining to gray. The legs of this animal are massy columns of three or four feet in circumference, and five or six in height. His feet are rounded at the bottom, divided into five toes covered with skin, so as not to be visible, and terminated in a nail or hoof of a horny substance. His body is remarkably round and bulky, and nearly destitute of hair. But the trunk is the most singular and peculiar feature of this quadruped. This fleshy tube the animal can bend, contract, lengthen, and turn in every direction. It terminates in a protuberance, which stretches out on the upper side in the form of a finger. With this the animal can lift from the ground the smallest piece of money, select herbs and flowers, untie knots, and grasp any thing so firmly that no force can tear it from him. At the end of this trunk are placed the nostrils, through which he draws in water for the purpose of quenching his thirst, or of washing and cooling himself, which he performs by taking in a large quantity, and then spouting it out over his whole body as if it issued from a fountain. These quadrupeds subsist wholly on vegetables; they associate in numerous herds; and when one of them happens to discover a plentiful pasture, he instantly gives a loud signal to the rest.

They do incredible damage whenever they stray into cultivated grounds, not only devouring vast quantities of food, but also destroying, by the enormons weight of their bodies, more than they eat. The inhabitants of the countries where they abound use every artifice to prevent the approach of such unwelcome visitants, making loud noises, and kinding large fires round their dwellings; but, notwithstanding all these precautions, the elephants sometimes break in upon them and destroy their harvest. It is very difficult to repel them; for the whole herd advance together; and whether they attack, march, or fly, they act in concert. Although the elephant be the strongest as well as the largest of all quadrupeds, yet, in his native woods and deserts, he is by no means ferocious, and when tamed by man he is most tractable and obedient. He bends the knee for those who wish to mount upon his back, suffers himself to be harnessed, and seems to delight in the finery of his trappings. These animals are used in drawing chariots, wagons, and various sorts of machines, one elephant drawing as much as six horses, and are of great use in carrying large quantities of luggage across rivers. They can travel nearly a hundred miles a-day, and fifty or sixty regularly, without any violent effort.

No. 42.

Importance of an Interest in God's Favour.

If God be the great ruler of the world, and governs it without interruption or control, of what infinite importance is his favour! If an earthly ruler be our friend, we reckon that all our civil interests are secure; but if God doth according to his pleasure, both in heaven and in earth, in this world and the next, "his favour must be life, and his loving-kindness must be even better than life." It must be of all things the most desirable, for it comprehends in it all things that are good. If his power could be controlled, if his will could be eluded, if his government could be interrupted, if any interest of ours lay without the reach of his sceptre or his influence, we might then occasionally hesitate concerning the importance of his favour, and deliberate whether, in this season or in that circumstance, we stood in need of it. But at all seasons, and

in all circumstances, being absolutely in his hands; holding our lives and comforts at his pleasure; suffering only through his appointment, and prolonging our days in joy or in sorrow according to his will; capable, if he pleaseth, of immortal happiness, and liable, if he commands it, to everlasting destruction; unable to resist him, and unable to recommend ourselves to any who can maintain our interests against God; what is it that should be the first object of our anxiety—what is it that should be the constant subject of our concern, but that without which we must be wretched—possessed of which no enmity can hurt us, and no evil overwhelm or injure us? Would you that your friends should love you? Make a friend of God. Would you that their neglect, if they do neglect you, should be better to you than their love? Make a friend of God. Would you that your enemies should be at peace with you? Be ye reconciled to Heaven. Would you that their hatred should promote your interest? Take care to have an interest in God. Would you prosper in the world? You cannot do it without God's help. Say not that your prosperity may be the result of the right and vigorous application of your own powers. Ask yourselves from whom those powers are derived, by whom those powers are continued to you, and who it is that forms the connections, and constitutes the conjunctures that are favourable to the right and successful application of your powers. Whatever are your views in life, you cannot attain them without God; and though he should assist you to attain them, yet still you cannot improve your real interests, you cannot enjoy them in unalloyed comfort, without God. Would you that your souls should prosper? It must be through his blessing. Are you weary of affliction? There is no aid but in the divine compassion. Are you burdened with a load of guilt? There is no hope for you but in the divine mercy. Is your heart sad? Your comfort must come from God. Is your soul rejoicing? God must prolong your joy, or, like the burning thorn, it will blaze and die. Does your inexperienced youth need to be directed? God must be your guide. Does your declining age need to be supported? God must be your strength. The vigour of your manly age will wither, if God does not nourish and defend it; and even prosperity is a curse, if God does not give a heart to relish and enjoy it. All hearts, all powers, are God's. "Seek ye then the Lord while he is to be

found;" seek his favour with your whole souls; it is a blessing that will well reward all that you can sacrifice to purchase it; it is a blessing without which nothing else can bless you. His patience may perhaps, for a moment, suffer you to triumph; but do not thence conclude that you enjoy his favour. If a good conscience do not tell you so, believe no other witness; for all the pleasures that you boast are but like the pleasures of a bright morning, and of a gaudy equipage, to the malefactor going to his execution. Every moment you are in jeopardy, and every moment may put an end to your jollity, and transform your hopes and joys into desperate and helpless misery. It is but for God to leave you, and you are left by every thing you delight in, and abandoned to every thing you fear. It is but for God to will it so, and this night your reason shall forsake you, your health shall fail you, your friends on whom you lean shall fall, and your comforts in which you are rejoicing shall prove your misery. It is but for God to will it so, and this moment shall begin a series of perplexities, and fears, and griefs, which in this world shall never end. It is but for God to will it so, and this night thy soul shall be ejected from its earthly tabernacle; this night thy last pulse shall beat, and thy last breath expire; and thine eyes, for ever closed on all thou lovest on earth, shall be opened on all thou dreadest in eternity. No, there is not a moment's safety but in peace with God; there is not a moment's solid comfort but in friendship with our Maker. In every season, and in every state of life, his favour is absolutely necessary to us. What infatuation, then, has seized the sons of reason and of foresight, that you seek *first* what you fondly wish for, whatever it is that your hearts desire; and propose, if you propose at all, *afterwards* to seek for that favour which alone can fulfil the desires of your hearts, and without which their wishes never can be gratified.

No. 43.

The Sabbath.

REMEMBER the Sabbath-day, to keep it holy. It is a matter of deep regret and lively sorrow, to see how much that holy day is profaned, both by old and young. Religion can never

prosper with those, who devote the Sabbath to idleness or amusement. If you are in the habit of violating its sanctity, you deliberately break one of the divine commandments. And, while the breach of one of the commandments naturally leads to a disregard of the rest, as temptation may occur, the neglect of the fourth commandment is particularly to be deprecated and lamented, because the Sabbath is the wise and gracious appointment of God, for providing us with a season of instruction and meditation, that we may be fitted for the duties of the succeeding week, that we may be fortified against the temptations of the world, and that we may attend to all our spiritual interests. Accordingly, wherever there is a degeneracy in the observance of the Sabbath, there is sure to be a corresponding declension of religious principle and moral conduct. Almost all those, who have advanced in the path of iniquity till it became their ruin, who have suffered from the hand of justice for their crimes, and have died whether in penitence or despair,—almost all of them have confessed, that Sabbath-breaking was the commencement of their guilty career; and that this vice, so prevalent and so little heeded, contributed more than any other cause to hasten them on to the consummation of their fate. O, my dear children! let me conjure you to sanctify the Sabbath. It was sanctified by God, who on that day rested from all his works. It is sanctified by Christ, whose resurrection from the dead it commemorates. It is sanctified by the prospect of Heaven, which is represented under the delightful idea of a Sabbath of everlasting rest. It is sanctified by all our spiritual necessities here, and by all our hopes of happiness hereafter. Do not then profane it. Devote it scrupulously to the purposes for which it was instituted. Abstain from all worldly employments that are not necessary. Never think of vain amusement. Occupy yourselves with religious exercises—reading the Scriptures—conversing on sacred subjects—attending public worship—praying in secret—reflecting and meditating seriously on what you are, and on what you ought to be—and using every means with which Providence has furnished you, for your improvement in knowledge, in piety, and holiness.

No. 44.

True Life.

He lives, who lives to God, alone,
And all are dead beside;
For other source than God is none
Whence life can be supplied.

To live to God is to requite
His love as best we may;
To make his precepts our delight,
His promises our stay.

But life, within a narrow ring
Of giddy joys compris'd,
Is falsely nam'd, and no such thing,
But rather death disguis'd.

Can life in them deserve the name,
Who only live to prove
For what poor toys they can disclaim
An endless life above?

Who, much diseas'd, yet nothing feel;
Much menac'd, nothing dread;
Have wounds, which only God can heal,
Yet never ask his aid?

Who deem his house a useless place,
Faith, want of common sense;
And ardour in the Christian race,
A hypocrite's pretence?

Who trample order; and the day,
Which God asserts his own,
Dishonour with unhallow'd play
And worship chance alone?

If scorn of God's commands, impress'd
On word and deed, imply
The better part of man unbless'd
With life that cannot die:

Such want it—and that want, uncur'd
Till man resigns his breath,
Speaks him a criminal, assur'd
Of everlasting death.

Sad period to a pleasant course!
Yet so will God repay
Sabbaths profan'd without remorse,
And mercy cast away.

No. 45.

Truth.

MAN, on the dubious waves of errour toss'd,
His ship half-founder'd, and his compass lost,
Sees, far as human optics may command,
A sleeping fog, and fancies it dry land:
Spreads all his canvass, ev'ry sinew plies;
Pants for't, aims at it, enters it, and dies!
Then farewell all self-satisfying schemes,
His well-built systems, philosophic dreams;
Deceitful views of future bliss farewell!—
He reads his sentence at the flames of Hell.
Hard lot of man—to toil for the reward
Of virtue, and yet lose it! Wherefore hard?
He that would win the race must guide his horse
Obedient to the customs of the course;
Else, though unequall'd to the goal he flies,
A meaner than himself shall gain the prize,
Grace leads the right way: if you choose the wrong,
Take it and perish; but restrain your tongue;
Charge not, with light sufficient, and left free,
Your wilful suicide on God's decree.
O how unlike the complex works of man,
Heav'n's easy, artless, unencumber'd plan!
No meretricious graces to beguile,
No clust'ring ornaments to clog the pile;
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscrib'd above the portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quick'ning words—BELIEVE AND LIVE!

Too many, shock'd at what should charm them most,
Despise the plain direction, and are lost.
Heav'n on such terms! (they cry with proud disdain,)
Incredible, impossible, and vain!—
Rebel, because, 'tis easy to obey;
And scorn, for its own sake, the gracious way.
These are the sober, in whose cooler brains
Some thought of immortality remains;
The rest, too busy or too gay to wait
On the sad theme, their everlasting state,
Sport for a day, and perish in a night,
The foam upon the waters not so light.
Who judg'd the pharisee? What odious cause
Expos'd him to the vengeance of the laws?
Had he seduc'd a virgin, wrong'd a friend,
Or stabb'd a man to serve some private end?
Was blasphemy his sin? Or did he stray
From the strict duties of the sacred day?
Sit long and late at the carousing board?
(Such were the sins with which he charg'd his Lord.)
No—the man's morals were exact—what then?
'Twas his ambition to be seen of men;
His virtues were his pride; and that one vice
Made all his virtues gewgaws of no price;
He wore them as fine trappings for a show,
A praying, synagogue-frequenting beau.
The self-applauding bird, the peacock, see—
Mark what a sumptuous pharisee is he!
Meridian sun-beams tempt him to unfold
His radiant glories, azure, green, and gold:
He treads as if, some solemn music near,
His measur'd step were govern'd by his ear:
And seems to say—Ye meaner fowl, give place,
I am all splendour, dignity, and grace!
Not so the pheasant on his charms presumes,
Though he too has a glory in his plumes.
He, christianlike, retreats with modest mien
To the close copse, or far-sequester'd green,
And shines without desiring to be seen.
The plea of works, as arrogant and vain,
Heav'n turns from with abhorrence and disdain;

Not more affronted by avow'd neglect,
Than by the mere dissembler's feign'd respect.
What is all righteousness that men devise?
What—but a sordid bargain for the skies
But Christ as soon would abdicate his own,
As stoop from Heav'n to sell the proud a throne.

No. 46.

Hindusthan. Mahomed the Great.

THE first conqueror who made any lasting impression on Hindusthan was Mahomed, Emperor of Gujni. Gujni was situated on the western side of the Indus about five hundred miles north-west of Delhi. Soobuctukee, the father of Mahomed, was a prince of great valor, and made several irruptions into India. His chief object however was plunder, and his ravages extended only to a short distance from the Indus. In detailing the history of Mahomed his son and successor, we have to unfold a scene of horror, almost unparalleled in the page of history. An immense and beautiful country, which had for ages been free from the desolation of war, utterly plundered and laid waste by an unfeeling despot, in whom the rage for conquest was urged on by his insatiable desire to extend the triumphs of Islamism. The plunder of every species which he amassed, was so vast that the belief of the reader will probably be staggered during the perusal. Let him however remember that India had been for centuries sending forth its rich and valuable commodities into the rest of the world, while the peculiar nature of its society rendered it unnecessary to import much in return. The wealth of a great part of the world had therefore been accumulating within its bosom for a long series of years, while no conqueror appeared to disturb its repose, or to despoil it of its immense treasures.

Soobuctukee left two sons, Ismael and Mahomed. Ismael was a prince of a mild and amiable disposition, totally unfit to govern an empire founded on the conquests of his father. He prevailed on his father however to appoint him his successor till the return of his brother, and was solemnly crowned at Balk. Having ascended the imperial throne, he shewed no

disposition to quit it, but prepared to resist his brother, who was employed in one of the distant provinces of the empire. Mahomed offered him the government of Khorasan for life if he would yield the empire to him; but Ismael prepared to support his claim by arms; and, having unlocked the imperial treasury, distributed large sums among his troops. Mahomed in the mean time advanced on him with his army, and the conflict of the two brothers was both long and bloody. Ismael was in the end defeated, and confined in an iron cage which, in the full confidence of success, he had prepared for his brother. The conqueror now ascended the throne, and after subduing the petty chiefs who had revolted against him during his enterprise against his brother, began to prepare for his grand expedition into India.

At his accession to the throne of Gujni, Mahomed had made a solemn vow that he would attack with his whole force the idolators of Hindusthan. In the year one thousand he commenced the earliest of those twelve dreadful irruptions in which he spared neither age nor sex, but plundered without remorse the Palaces of Princes, and the temples of the gods, and despoiled India of the accumulated wealth of centuries. Having crossed the Indus, Lahore was the first object of his attack. Lahore is one of the largest and most fertile provinces of Hindusthan. It is watered by five rivers, the Sutudroo, the Veepasa, the Chundru-bhaga, the Iravutee, and the Veetusta, from which circumstance it is called the Punjab. It is situated between the Indus and Delhi, and is reckoned three hundred and sixty miles in length and a hundred and seventy-two in breadth. Lahore the capital, is a city of high antiquity, and is by some supposed to have been built by Alexander the Great. Lying on the direct road that leads into Hindusthan, Lahore has ever been harassed by the armies of contending princes, and has been more deeply stained with blood than any other province of the empire. It is perhaps to this circumstance that the people are indebted for their martial spirit. The throne of Lahore was then occupied by Juya-pala, who, though he had been before vanquished by Soobuctukee did not decline a contest with his son, but collecting an army of twelve thousand horse, thirty thousand foot, and three hundred elephants, he offered him battle, which was obstinately disputed on both sides. Mahomed, notwithstanding the inferio-

rity of his forces, vanquished Juya-pala, killed five thousand of his troops, and took the raja himself prisoner. The booty obtained on this occasion was immense; round the neck of the captive monarch were found sixteen strings of pearls each valued at a hundred and eighty thousand rupees. The spoil found in the camp was proportionably great. Juya-pala obtained his liberation by paying a large ransom and by consenting to an augmented tribute. Stung with shame at his misfortune, he in compliance with a maxim then prevalent in India, that a monarch who had been twice vanquished by the Mussulmans was unworthy of his throne, resigned the sceptre to his son, and having caused a funeral pile to be kindled, leaped into the flames and perished. He was succeeded by his son Anunda-pala.

The object of Mahomed's *Second* expedition was to secure his newly acquired territories, rather than to make new conquests, or to accumulate wealth.

In the year 1004, Mahomed commenced his *Third* Indian expedition, on the pretext of tribute detained by Bukhera, a dependent of Anunda-pala. His capital city Tahera, on the borders of Mooltan, was exceedingly well fortified, and the prince defended himself with such resolution as to drive Mahomed almost to despair. Bukhera however, was eventually constrained to shut himself up in the citadel, which was immediately invested by his enemy. Finding it untenable, he effected his escape from the fort, and drew a considerable part of his army with him. On receiving intelligence of this, Mahomed divided his forces into two bodies, and dispatching one in quest of the fugitive prince, pressed forward the siege with the other. Bukhera finding resistance impossible, endeavoured to force a passage through the midst of his enemies, but his troops were all either cut to pieces, or taken prisoners. To avoid a similar fate, he plunged his sword into his own bosom. The capital after this fell an easy prey to Mahomed, who transported all its jewels and wealth to Gujni, to which he also annexed the territory.

His *Fourth* expedition was directed against Mooltan, which was at that time under the government of Daood, who refused to submit himself to Mahomed. This province extends on the east side of the Indus, from its source till it falls into the ocean. It is reckoned three hundred and sixty-six miles in

length, and two hundred and sixteen in breadth. In very ancient times the capital was a city of amazing extent. The fort is said to have had one thousand four hundred bastions, and of some of its fortifications there are at present considerable vestiges. Mahomed's army, though exceedingly numerous, had to contend both with Daood, and with Anunda-pala his old enemy, who was ever on the watch to harass and distress him. The forces of the latter though greatly superior in number, were so far inferior in valor and discipline that he was totally routed by the Sultan, and obliged to fly into Kashmeer. Mahomed pushed on his troops to Mooltan, which he took with little difficulty, and though the Persian historians are silent respecting the plunder which he obtained, yet it doubtless bore some proportion to the wealth and immense commerce of the place. Daood after flying to the woods, submitted himself to the conqueror, who permitted him to occupy his throne on the promise of a large increase of tribute.

In the year 1008 Anunda-pala impatient under a foreign yoke, endeavoured to wrest Mooltan from Mahomed, which roused the resentment of the Sultan, who prepared to pour his vengeance on the Punjab. This formed his *Fifth* expedition. Anundapala, determined to perish rather than to submit, sent messengers to the great rajas of Hindusthan intreating them to form a confederacy for their mutual defence against a common enemy. The rajas of Oojjuyuna, Gualior, Kallinjer, Kanooj, Delhi, and Ajimeer, advanced to support him with a numerous army, animated by the most heroic fortitude, but without a chief capable of coping with Mahomed. India had not for many years witnessed so large an army, collected from so many different provinces. Mahomed encamped on a vast plain near Peishawir; opposite him encamped the Hindus who became every day more formidable for numbers and strength. The two armies continued in sight of each other forty days. Mahomed who was strongly entrenched, was anxious to provoke an attack on his camp; in which he at length succeeded. As fast as the Hindus approached, they were cut down by the troops of the Sultan, who seeing them at length greatly exhausted, rushed out of his intrenchments and commenced a dreadful attack on the weakened enemy. An accident happened at this time, which determined the fate of the day. A species of fire weapon exploded near

the elephant of the raja of Lahore, the generalissimo of the army, which so terrified the animal, that he flew with the raja precipitately from the field. The Hindus imagining themselves deserted by the chief, betook themselves to flight, and Mahomed, at the head of his horse commenced a bloody pursuit which lasted two days, during which time he destroyed twenty thousand of the enemy, besides the uncounted numbers who perished on the field of battle. The plunder of the most costly kind obtained on this occasion was sufficient to load forty elephants, and the fame of Mahomed was wafted to the most distant extremities of Asia.

Even this plunder was unable to satiate his avarice. On the Himaluyu mountains, in the territory of Nagur-kota, a fort called Bheem had been erected in former times, which contained a superb temple, the resort of pilgrims from all parts, and such wealth that the floor is said to have been covered with plates of gold. The fort had been built with great labour, on the summit of a lofty peak, and was deemed utterly impregnable. In the vaults under the temple, as in a place of inviolable security, was deposited the whole collected wealth of the neighbouring princes, so that in this fort there was supposed to be amassed a greater quantity of gold, silver, and precious stones than in the treasury of any prince in Asia. Mahomed fresh from his victory, hurried hither with the utmost expedition, and investing the fort, sent out detachments to lay waste the surrounding country. The brahmuns who guarded the treasure, were determined with the aid of their small garrison to make a vigorous resistance, while they heaped curses on the rapacious Mussulman, who had dared to invade the sanctity of Shiva, the deity of the place. In spite of their anathemas, Mahomed carried on his works with vigour, and it was not till resistance appeared unavailing that they surrendered the fort and opened its gates for the first time to admit the troops of a conquerer. In the temple were found seven hundred thousand golden deenars, seven hundred maunds of gold and silver plate, forty maunds of pure gold in ingots, two thousand maunds of silver bullion, and twenty maunds of jewels of various kinds, which had been accumulating in the temple from the time of its foundation. With this enormous treasure he returned to Gujni, where at a magnificent festival, he displayed to an immense concourse of people on an exten-

sive plain, all the wealth he had amassed, and distributed rich prizes among his generals, omrahs, and chief officers. In each of these expeditions Mahomed defaced and mutilated all the images he could discover, and compelled the inhabitants to acknowledge the sacred mission of Mahomed on pain of instant death, or perpetual slavery in a foreign country.

In the year 1011, Mahomed made his *Sixth* irruption into India, and plundered the cities of Tanassar and Delhi. Tanassar was a very ancient city, situated in the Soobah of Delhi, from which it is distant about thirty miles. The river Suruswutee runs near it, and, in its vicinity is the lake of Koorookshettra This region was the scene of the Maha-bharut, and the city of Hustinapoor, the capital of Bharut, stood near it. Mahomed had heard that it was held in the same degree of veneration by the Hindus, as Mecca was by the Mussulmans, that it was full of temples, and that like Bheem, it overflowed with consecrated wealth. Amidst a thousand inferior divinities, sat the tutelar deity of the place, whose image the brahmuns vaunted to be coeval with the world.

Mahomed directed Anunda-pala to perform all the duties of a faithful ally, and to provide for the daily support of the army in its progress. Anunda-pala, zealous to preserve Tanassar from plunder and destruction, offered as a ransom a large number of elephants, bullion and jewels. Mahomed inexorable to all his entreaties, only returned in reply that according to the maxims of the Mussulman faith, the more the glory of the prophet was augmented, and the more idolatry was subverted, the greater would be the reward in heaven. When the news of Mahomed's approach reached the king of Delhi to whom Tanassar belonged, he dispatched heralds to all the rajas in Hindusthan, summoning them once more to the field, and entreating them to protect from profanation the last sanctuary of the gods. Mahomed's troops in the mean time poured in with unceasing rapidity, and before the confederated rajas could assemble their troops, he had already invested the place, the defenders of which, unaccustomed to military operations, were quickly obliged to surrender it. In the space of a few hours this splendid city of unrivalled beauty and opulence, was reduced to the lowest state of desolation and distress by the ravages of the soldiery. The temples were ransacked of all their wealth and jewels, and then thrown down, and the

images of the gods after being cut to pieces were strewed about the streets of the city. The principal image was reserved for still greater degradation. Lest it should rekindle the flame of enthusiasm, it was carried to Gujni, where, after being publicly decapitated, its members were scattered through the streets and highways, and trampled on by victorious Mussulmans.

Euraged at the conduct of the Raja of Delhi, in summoning other rajas to the conflict, Mahomed had no sooner subdued Tanassar than he marched against that city. The greatest length of the Soobah of Delhi is three hundred and thirty miles, and its extreme breadth two hundred and eighty. The principal rivers which water it are the Ganges and the Yumoona. The city is said to have been founded two thousand one hundred years ago by one Delu, though others maintain, that one Aurung-pala founded it on the ruins of a more ancient city, about fourteen hundred years ago. Its chiefs had been for a long time independent, but at length they became tributary to the Rajas of Lahore, whose family name was Pala. It is supposed to stand on the site of the ancient city of Indrupoot, mentioned in the Muha-bharut. It rose to renown as Kanooj declined, and after the total decay of this last, it continued to be the metropolis of Hindusthan under all the successive families of Mussulmans till it was superseded in its turn by Calcutta. Against this great capital, Mahomed now directed the march of his victorious troops. The rapidity of his approach and the vigor of his attack rendered all opposition fruitless; the city capitulated, and the crescent of Mahomed was soon elevated in the place of the banners of Vishnoo. The place was given up to indiscriminate plunder. Mahomed was so delighted with the beauty of the city and with its situation that he wished to annex it to Gujni, but on his generals representing to him the impossibility of accomplishing this project, while the intermediate raja of Lahore continued to maintain his independence, he relinquished his design and contenting himself with a large annual tribute, returned to Gujni laden with forty thousand captives, and wealth which almost defies belief.

About two years after this expedition Anunda-pala died and was succeeded by his son Prit'weejuya-pala who, almost immediately on his accession to the throne, declared war against

Mahomed, who now commenced his *Seventh* expedition into India. Unable however to cope with his disciplined troops, Juya-pala fled into Kashmeer, where he was followed by the sovereign of Gujni.

Kashmeer is situated about three hundred and sixty miles north-west of Delhi, and is about eighty miles in length and forty in breadth. It is shut in on every side by mountains, and the valley is represented as delightful beyond expression. In the time of Akber, Shree-nugura was the capital of the country. Into this delightful country Mahomed let loose his destroying legions. In reducing the forts which were built on the hills, he found however great difficulty, and though he plundered the country of every thing valuable, he was detained a whole season before Lokota, a strong fort, the siege of which he was compelled to relinquish;—the first check to his victorious arms.

At the time of which we are speaking, Kanooj was the chief city in Hindusthan. The distance between Kanooj and Gujni was equal to three months' journey, and seven rivers intersected the path. Uyoodya is said in the legends of Hindusthan to have been the capital of Hindusthan for fifteen hundred years before the foundation of Kanooj, which was built by one of the princes of the Uyoodya dynasty, and which was said to have been one hundred miles in circumference. The foundation of Kanooj is generally placed about two thousand eight hundred years ago. The rajas who governed it for a long succession of years, were possessed of great power; one of these, Singhu, is said to have brought into the field against Affrasiah, king of Persia, an army consisting of four thousand elephants of war, a hundred thousand horses and four hundred thousand foot. About twelve hundred years ago, the city was so populous, that there were reckoned thirty thousand shops of betel-nut in it, and sixty thousand musicians who paid a tax to government. Though these numbers may be a little exaggerated, yet after every degree of allowance has been made for eastern exaggeration, they will convey to us some idea of the immense magnitude, and the vast wealth of this city.

Mahomed in this his *Eighth* expedition came down upon Kanooj through the mountains of Tibet, and his march, which continued three months, was toilsome in the extreme. When

he arrived before it with his army, he is said by the historian to have beheld "a city which raised its head to the firmament, and which in strength and structure might justly boast of having no equal." The reigning raja Gora affected the utmost pomp and splendor in his living, and his troops and generals seem to have been enervated by the same spirit. When therefore the Tartars and Affgans of Mahomed's army poured down suddenly on the city, unprepared for resistance, the minds of the astonished citizens were struck with terror, and the troops of the country though great in number yet immersed like their master in debauchery, fled in every direction. The raja went out in a suppliant manner to the camp of Mahomed, to claim his mercy, which was readily granted. The keys of the metropolis of India were delivered into the hand of the Sultan, who after plundering the city, reposed himself and his army in it three nights.

In these fertile provinces there were several cities of considerable wealth and magnitude, which excited the cupidity of Mahomed. The first object of his attack was Meerut, situated in the Dooab. The raja preferring flight to imprisonment, abandoned the city to the rapacity of the conqueror, and fled. Mavin a strong fort on the banks of the Yumoona also attracted the notice of the Sultan. The raja Kala-chundra determining to submit, marched out at the head of his army, with this pacific intent ; but while he was settling his bargain with Mahomed, the insolence of some of the Gujnavide soldiers provoked the indignation of the raja's troops, and a scuffle ensued which ended in a general massacre of the Hindu troops. In the midst of this carnage, Kala-chundra was driven with his family into the river, and fearing captivity more than death, he desperately plunged his sword first into the bosom of his wife and children, and then into his own. In the fort which immediately submitted to the conqueror were found seventy elephants of war and an immense booty.

On the southern verge of the dominions of Delhi stood the ancient and renowned city of Muthoora. It was ever considered peculiarly sacred, as having been the birth-place of Krishna; and kings, saints, and pilgrims had been for ages heaping up treasures in it ; hence the astonishing wealth which it contained. Though Mahomed was so ferocious in war, and took such a delight in destroying the temples and public

buildings of India, yet he was astonished when he beheld for the first tine the beauty of the city. It was totally unprovided for a defence against the valorous troops of Mahomed, who inflamed with the same spirit as their master, forced their way into the centre of the city, which was instantly given up to boundless spoliation. The priests and devotees were put to death at the very doors of the temples, the women, (many of them, of the noblest extraction) who attended at the shrine of the god, were violated without remorse, the temples themselves were robbed of every thing valuable, and the idols mutilated and thrown into the highways. The wealth which Mahomed obtained here was immense; in the various temples were found five idols of pure gold with eyes of rubies, each worth fifty thousand deenars. Upon another idol was found a sapphire weighing four hundred nuskals, and the image itself when melted down, produced ninety-eight thousand and three hundred nuskals of pure gold. The silver idols were sufficient to load a hundred camels.

Mahomed took up his abode in Muthoora for twenty days, during which time, a fire accidentally breaking out, a great part of the city was consumed. He then marched against other forts in the district, reduced them to obedience, and plundered them of their wealth. Satiated with victory, and overburdened with the gold and gems of which he had robbed some of the richest cities in Hindusthan, he returned to Gujni. The booty, his troops had acquired in this expedition, which exceeded that obtained in any former one, was quickly circulated throughout Gujni, and contributed to exalt it in splendor above the noblest cities of Asia. Magnificent buildings were constructed in every part of it at the expense of private individuals, and the Sultan himself expended a large portion of the wealth of India in erecting a superb mosque of marble, the interior of which was adorned with the richest of his spoils, and with such a profusion of costly ornaments, that it was called, the celestial bride. Nor was Mahomed forgetful of the interests of science and literature; for near the mosque he instituted and endowed a college, and enriched it with a variety of books in all languages, making ample provision for the support both of the students and professors.

Mahomed's *Ninth* expedition was occasioned by the alliance which the different sovereigns of Hindusthan formed, to

chastise the king of Kanooj for having submitted to Mahomed. The sovereign of Kallinjur, Nunda, attacked and defeated him in battle before Mahomed could assemble his troops to succour him. On Mahomed's approach, Nunda prepared for the conflict, and the two armies continued for some time facing each other on the opposite banks of the Yumoona. In the dead of the night, a part of Mahomed's army secretly crossed the stream, and attacked the troops of the enemy, who ignorant of the strength of the assailants, instantly betook themselves to flight. The Sultan commenced a vigorous pursuit, and came up with the Hindu troops on the confines of Boondelkhund. The forces of the raja of Kallinjur amounted to thirty-six thousand horse, forty-five thousand foot, and six hundred and fifty elephants. He paused on the frontiers of his dominions, which led Mahomed to expect a regular battle. Nunda however, dreading the issue of a conflict, silently decamped, leaving behind him for the avarice of the foe, his tents, equipage, and baggage. Mahomed did not think proper to pursue him to Kallinjur, to which he had retired. This fort was so ancient that none could say when it had been founded, and it was reckoned altogether impregnable.

In this his *ninth* expedition, he subdued the little provinces of Kiberat and Nardien, the particular worship prevalent among whom is said to have been the worship of the lion, probably that of the Singh-Uvutar. The chiefs of Kiberat, unable to withstand him submitted to his arms. The other provinces were reduced by one of his generals.

The next year, he commenced his *tenth* expedition, and directed his march through Lahore to Lokota, the fortress in Kashmeer which had before baffled his efforts. The peculiar nature of its situation, rendered every attempt to reduce it vain, and after besieging it a whole month, Mahomed retired in a rage to wreak his vengeance on the capital of Lahore, which he was determined to annex to his own dominions. The raja, Juya-pala, now deprived of his last retreat, Kashmeer, fled southwards, and shut himself up in Ajimeer, while the Sultan entered his splendid metropolis, and abandoned it to indiscriminate pillage. As Lahore had been for ages the channel through which the trade of the most distant parts of the East, of China, of Tartary, had flowed into the west, the plunder obtained in it, may be more easily conceived than

described. Mahomed spent the winter in settling the affairs of the province, over which he appointed a viceroy. In the spring he returned to Gujni laden with treasures, and encumbered with captives.

The year following this insatiable conqueror, set his troops again in motion, and engaged in his *eleventh* Indian expedition. He marched through Lahore to the provinces watered by the Ganges, determined to reduce the sovereign of Kallinjur, who in conjunction with other chiefs, had contrived to mar the glories of his former expeditions. He opened the campaign by investing Gwalior, a fort of very considerable strength seated on the summit of a mountain. By the Hindus it had always been considered as impregnable; it is situated about sixty miles south of Agra. The hill on which it stood was about four miles in length, and the only entrance to it was by steps cut out of the solid rock, and well defended by a wall and bastions. The natural strength of the place was so great, that, after a fruitless attempt, the Sultan pacified by the submission of the raja raised the siege, and accepted of magnificent presents and thirty-five elephants. He then bent his whole attention to Kallinjur, the raja of which, by presents still more splendid and by an offer of three hundred elephants, purchased the favor of Mahomed.

In the year 1024 he commenced his *last* and most celebrated expedition into India, when he besieged the fort and castle of Soma-natha in Gujerat. Soma-natha is said to have been the most celebrated resort of idolatrous devotees in the south of India. The different rajas around it had bestowed two thousand villages on the temple for the support of its vast establishment; the priests who daily attended it amounted to two thousand. The most extravagant accounts of its opulence are given by the Persian historians who have recorded the triumph of Mahomed. It was situated in a peninsula on the shore of the ocean near Deva-bunder, now in the hands of the Portuguese. The priests boasted that the fall of the cities of Kanooj and Delhi arose from the desertion of their deity, who could in the twinkling of an eye have blasted the whole army of Mahomed. The lofty roof of Soma-natha was supported by fifty-six pillars overlaid with gold and incrusted at intervals with precious stones. One pendent lamp illuminated the whole fabric, whose light, reflected back from innumerable gems

spread a lustre through the whole temple. In the midst stood Soma-natha, an idol composed of one entire stone, fifty cubits high, of which forty-seven were buried in the ground. Of this image the brahmuns reported, that it had been worshipped from the commencement of the Kali-yooga. It was washed every morning and evening with water brought from the Ganges—a distance of twelve hundred miles. Around the edifice were distributed thousands of little images of gold and silver, which gave the temple the appearance of a grand assembly of the gods.

Mahomed being informed of the riches of Soma-natha and of the menace of the god, was determined to put his power to the trial. With an immense army, he left Gujni, and taking Mooltan and Ajimeer in his way, crossed two formidable deserts, where his army was preserved from destruction almost wholly by his exertions and skill. On the lofty battlements of the temple, a large multitude was assembled. At the approach of Mahomed, a herald denounced the vengeance of the god on the Mussulmans, and declared that Soma-natha had drawn them together there that he might annihilate them with one blow. In spite of these imprecations, Mahomed commenced a vigorous assault—the brahmuns retired to the interior of the temple, and prostrated themselves before the image, hoping every moment to hear of the signal destruction of their foes. Finding their expectations vain, they rushed out and made a desperate attack on the besiegers. This conflict they maintained for two days, fighting like men who had devoted themselves to death. At the end of this period, a vast army of Hindus under the command of Raja Bhuyuram Deva (in whose territories the temple was situated) and other considerable rajas, approached the Mussulman army: they fought with a degree of heroism which astonished Mahomed; but nothing could resist the vigor of his arms. The confederate rajas fled, after leaving five thousand of their troops slaughtered on the field, and the brahmuns of the temple, conceiving all further resistance vain, embarked in the vessels which lay in the harbour, with the hope of reaching Ceylon. But Mahomed, seizing those which remained, sent a body of troops after them, who capturing some and sinking others, permitted few of these miserable fugitives to escape.

Mahomed having entered the city, approached the temple,

and was struck with its awful grandeur. In the fury of his zeal, he smote off the nose of the image with his sword, and ordered it to be disfigured, and hewn in pieces. While they were in the act of obeying his command, the brahmuns entreated him to restrain his vengeance, and offered many crores of Rupees for the ransom of the image. Mahomed replied, that he had not come so great a distance to defile his hands with the sale of idols. His troops proceeded in their work, and found in the belly of the image an immense quantity of diamonds and precious stones, far exceeding the value of the money which had been offered. This unexpected treasure, with the other spoils of the temple were sent to Gujni, while fragments of the demolished idol were transmitted to Mecca and Medina, to be thrown at the threshold of their gates, and trampled under foot. Mahomed was so charmed with the salubrity of the climate, that he was tempted to make it the seat of his empire; but his chief counsellors dissuaded him from it. He now meditated an expedition against Ceylon and Pegu, of whose riches he had heard magnificent accounts. He was absent from home on his last expedition two years and six months. On his return, his army was led astray into deserts where it suffered incredible hardships. Suspecting therefore the fidelity of his guide, he caused him to be put to the torture, when he confessed that he was one of the priests of Soma-natha, and had invented this mode of revenging the insults heaped on his deity. He was instantly put to death.

Soon after finding his end approaching, this brave but cruel monarch commanded that the gold, silver, and jewels in his treasury, with all the spoils and trophies he had won, should be placed before him; on which having long fixed his eyes, he burst into tears. The following day he ordered a review of his army, his camels, horses, and elephants, with which having for some time feasted his eyes from his magnificent throne, he burst a second time into tears; and retired in dejection to his palace, where he soon after expired, after appointing his youngest son Mahomed to succeed to his vast dominions, with the exception of Persian Irak, which he bequeathed to his eldest son Masood. He died in the sixty-third year of his age and the thirty-fifth of his reign, in the year 1030.

Sultan Mahomed possessed many great qualities, and among the rest a dauntless fortitude, and great wisdom; but they

were all obscured by his insatiable thirst for extending the triumphs of the Musalman faith, and by his great cruelty. The wealth he amassed in his various expeditions was enormous; the splendor of his court attracted thereto the most celebrated scholars from all parts of Asia. Here they were hospitably entertained, more however from a spirit of ostentation than from true generosity. In particular his base conduct towards the great Ferdoosi, one of the most celebrated poets of the age, cannot fail to fix an indelible stigma on his memory.

No Mahomedan prince before him ever attained so exalted a point of power and splendor, ever amassed so much wealth, ever made such large conquests, or stained his hands so deeply with human blood. His empire extended from the Caspian sea to the Himalaya mountains, and from the Tigris to the Ganges. At Gujni he was the liberal patron of the arts and sciences; but at Kanooj, at Tanassar, at Delhi and Nagurkota, at Muthoora, at Soma-natha, he displayed all the fury of a cruel conqueror, and of a relentless bigot. He left no city in upper Hindusthan untouched, but with unsparing avarice, robbed them of all their wealth, and trampled under foot whatever was deemed sacred by the Hindus. For thirty years, he kept Hindusthan in a state of perpetual alarm, and well would it have been for these provinces had this disposition died with him; but he is only the first in a long list of ferocious conquerors and tyrants.

No. 47.

The Unity of God.

Design and contrivance are acts of mind, and their existence in the universe plainly proves it to be the production of an Intelligent Cause. We now, therefore, proceed to inquire into the character of the Supreme Intelligence, in so far as it is discoverable in the works of his hand. We indeed know, and perhaps at present we can know, but little about the Divine Es-

inhabitants are. It is a terraqueous globe, clothed with an invisible aërial robe; and the dry land is covered with a mould capable of imbibing moisture and supporting vegetation. The earth is enlightened and warmed by the sun, the central body of the system. If the earth had been a detached body, wholly unconnected with any other orb, darkness and sterility would have established upon it an everlasting empire. But the sun is provided; a condition essential to vegetable and animal existence. The atmosphere also was requisite. It refracts and reflects the beams of the sun in all directions, and sheds a flood of light on the earth. The sun exhales vapours from the ocean; the atmosphere supports those vapours, and by its currents carries them to the dry land, where they descend in refreshing showers, affording nourishment to vegetables, and a wholesome beverage to man and beast. With all the conditions mentioned, the earth might still have been the mansion of melancholy silence and eternal sterility; for the sun, the atmosphere, the ocean, the soil, cannot produce a single blade of grass, or a single, herb, or a single tree, without seed. But seed is liberally provided; and hence the earth is clothed with verdure and enriched with plenty.

The sun, however, might have beamed in the firmament, the rain distilled on the tender plant, and luxuriant herbage crowned the mountain and waved on the plain, without a single sentient being to enjoy the scene, or partake of the rich feast which the bountiful Creator had provided. But God does not work in vain. Having fitted up such a noble habitation, he replenished it with tenants of many different kinds, all capable of enjoying the accommodations with which it is stored, and of relishing the happiness which it is calculated to afford. There are perhaps 20,000 different kinds of living creatures upon our globe. Among these there is a great variety; but at the same time a uniformity so striking, as to indicate the same skilful hand in their formation. They all respire by lungs, gills, or air-tubes. All animals take in food: in all, the processes of digestion and assimilation are carried on; and an excrementitious part is thrown off. They all propagate their kinds.

Vegetables draw sustenance from inorganic matter, and prepare food for sentient beings. Plants have their appropriate vessels for conveying the sap and peculiar juices through

the stem, branches, and leaves; animals have blood-vessels for an analogous purpose. The gradations in the animal world all proclaim the workmanship of the same hand. Here we see a very complicated system: many independent parts are combined into one harmonious whole. The different parts of nature are admirably adjusted to each other. The relations between the different parts of the system; between the sun, the earth, the air, and the ocean; between the animate and inanimate parts of the creation, direct us to one powerful Creator.

One agent is often made subservient to many different purposes. One sun illuminates many worlds; the light and heat which emanate from that luminary answer many valuable ends. To man the uses of air and water are multifarious. The ocean is also the seat of much enjoyment, and the air the chief scene of felicity to many a happy being. In travelling over the earth, we meet with different climates; nature puts on various aspects; and nations differ in their appearance, manners, and laws. Still we meet with nothing indicating the hand of a different artist, or the government of a different sovereign. All nature points to one great Author. Unity of plan pervades the universe; and from this unity of plan we may fairly infer the unity of the Deity. One Supreme Mind planned the great system of nature, still upholds it in existence, and continually superintends the government of the whole.

No. 48.

The Power of God.

THAT the Deity is an all-powerful Being evidently appears from his works. The Architect who could build the stupendous fabric of the universe must be omnipotent. We can conceive no bounds to the power of HIM who was able to station the sun in the firmament, and to launch the planets with such velocity in their orbits. Limiting our view to the solar system, which is merely a speck in the immensity of space, and amid the myriads of worlds with which space is replenished, must we not be amazed on beholding the sun in majesty occupying a central position, and presiding over the great globes, which

in silent and unceasing revolution wheel around him? Think on the dimensions of the planets, and their rapidity in their orbits. What a potent arm must have projected, with such prodigious velocity, those vast bodies into the illimitable void! Our earth, almost eight thousand miles in diameter, travels about fifteen hundred thousand miles in a day; and, at the same time, it is revolving on its own axis, and exposing the vegetables and animals which it nurses on its bosom, to the genial influence of the solar rays. And with this inconceivable rapidity, how unceasing steady, and uniform, are its motions! The same holds in the other planets, some of them vastly larger than our globe. Each of them regularly and steadily performs its revolutions. The Power capable of producing those effects is immeasurably greater than what we experience in ourselves, or perceive in any visible agent, and may with propriety be described as omnipotent; because nothing in our observation or experience authorizes us to set limits to it.

We ascribe *infinity* to all the attributes of the Deity. But infinity is a word to which we can attach no precise conception. The very use of the word is an admission that the thing to which it is applied is above the grasp of our comprehension; and when applied to any of the perfections of the Deity, it means that those perfections go as far as our minds can follow them, and how much further we cannot tell. And certainly, when we contemplate the power displayed in the universe, and the numberless instances and incalculable variety of the manifestations of wisdom and goodness, we may, with reverence, admiration, and gratitude, describe those perfections of the Deity as infinite.

It is obvious that the Power which could create the world is able to uphold it in being. God must preserve the world which He has created, for that which derived its existence from another does not necessarily exist. It could not so exist in the first moment of its being, nor yet at any future period; and must, consequently, owe the continuance of its existence to HIM from whom its being was primarily derived. There is no medium between necessary existence and dependence on a cause. A creature can no more preserve than make itself.

There is an essential difference between creation and works of art. For though works of art cannot make themselves, yet,

when made, they can continue to exist without the artist who made them. A house cannot build itself; but, when built, it stands as long as the materials and workmanship last. We must observe, however, that the artist merely gives a particular form to that matter which depends on the power and will of the Creator for the continuance of its existence. The particular form given by the artist exists in subjection to the laws which the Creator has established for the government of that matter which he upholds in being. Although the facts that God at first created, and that he still preserves all things, are clear, yet the manner of creation and of preservation are equally above our reach.



No. 49.

The Wisdom of God.

Wisdom is manifested in employing fit and adequate means for the accomplishment of its ends. It obviously appears to have been the purpose of God that this world should be a proper place of residence for animals of many different kinds, and that all the animals should enjoy the means of preserving, for a time, the life of the individual, and of continuing the species. These ends are completely accomplished, and accomplished by such a complicated and diversified combination of independent circumstances as gives a most exalted view of the Divine wisdom. This world was to be fitted up as a place of residence for its present inhabitants. For this purpose, light and heat, and air and moisture, were necessary. Accordingly, the sun was provided to enlighten and to warm the earth; a vast basin was scooped out, and the waters of the ocean poured into it; the atmosphere was thrown around the earth to be the carrier and dispenser of this moisture exhaled by the sun.

Between the animated and inanimated parts of nature we see the most astonishing relations. There is a fine correspondence between the atmosphere and the respiratory organs

of animals. These organs are very different in different living creatures; but in each they are wisely accommodated to the configuration and circumstances of the animal, and in all they accomplish their great vital function. In the atmosphere, and in the organs of respiration in connexion with the other parts of the constitution, we have an adequate provision for the animal; but it is subject to a daily and hourly waste, and needs a frequent supply. The supply is provided, as well as a complete apparatus for taking it into the system.

The earth is clothed with a great variety of vegetables, which extract nourishment from inorganic matter, and afford sustenance to man and beast. All the different animals are furnished with means of subsistence; and when we attend to the manner in which every animal is fitted for collecting, eating, and digesting its food, we perceive a display of consummate wisdom in the admirable adaptation and combination of means, in order to the accomplishment of an end. As wisdom undeniably appears in the complete provision made for the preservation of the individual, so it is equally manifest in the efficacious means which are employed for the continuation of the species. Some classes of animals live longer and some shorter, but all are capable of continuing their kinds; and we see a wonderful system established, for nursing and protecting the young till they are capable of providing for themselves. No species perishes either through a failure of the means of subsistence to the individual, or from incapacity to continue the species; and the reproductive powers of the several kinds are adapted and proportioned to the term of their existence, and to the dangers to which they are exposed.

When we, then, consider the boundless extent and vast variety of things, the skilful adaptations, that every where occur, and the beautiful order and regularity that prevail in nature, we must pronounce HIM who was capable of conceiving and executing such a plan a Being of infinite wisdom. His wisdom no difficulty can baffle; it is equal to every emergency. In every possible combination of circumstances, He at once perceives the best plan, and the best means for carrying that plan into execution.

No. 50.

The Christian Salvation.

SALVATION means deliverance from something that is feared or suffered, and it is therefore a term of very general application; but in reference to our spiritual condition it means deliverance from those evils with which we are afflicted in consequence of our departure from God.

It implies deliverance from *ignorance*,—not from ignorance of human science, but from ignorance of God, the first and the last, the greatest and the wisest, the holiest and the best of beings, the maker of all things, the centre of all perfection, the fountain of all happiness. Ignorant of God, we cannot give him acceptable worship, we cannot rightly obey his will, we cannot hold communion with him here, we cannot be prepared for the enjoyment of his presence hereafter. But from this ignorance we are rescued by the salvation of the gospel, which reveals God to us, which makes us acquainted with his nature, his attributes, his character, his government, and which especially unfolds to us that scheme of mercy in which he has most clearly manifested his own glory.

Salvation implies deliverance from *guilt*. The law denounces a penalty against those who break it. That penalty is exclusion from heaven, and deprivation of God's favour, and consignment to the place of misery. But from this penalty there is deliverance provided,—Christ has expiated guilt. He has made "reconciliation for iniquity." He has purchased eternal life. And, "to those who are in him, there is now no condemnation." Their sins are forgiven. They are at "peace with God." And there is nothing to prevent him from pouring out upon them all the riches of his mercy, and making them happy for ever.

This salvation implies deliverance from the *power of sin*, We are naturally the slaves of this power. Sin reigns in us as the descendants of apostate Adam. We cannot throw off its yoke by any virtue or efforts of our own. And so long as it maintains its ascendency, we are degraded, and polluted, and miserable. But provision is made in the gospel for our emancipation. Christ "gave himself for us, that he might redeem us from all our iniquities," and that sin might have

no more "dominion over us." And all who believe in him are made free to serve that God whose service is the sweetest liberty and the highest honour.

The salvation of the gospel implies deliverance from the *ills and calamities of life*. It does not imply this literally; for, under the dispensation of the gospel, there is, strictly speaking, no exemption from bodily disease, from outward misfortune, or from the thousand distresses that flesh is heir to. But Christ has given such views of the providence of God,—he has brought life and immortality so clearly to light, and has so modified and subdued the operations of sin, which is the cause of all our sufferings, that these are no longer real evils to them that believe. When we are brought into a filial relation to God, the afflictions that he sends form a part of that discipline which he employs to improve our graces, and to prepare us for his presence. He supports us under them, he overrules and sanctifies them for our spiritual advantage, and he thus divests them of all that is frightful, and converts them into blessings.

This salvation implies deliverance from *the power and the fear of death*. It is indeed an awful thing to die. Nature recoils from the agonies of dissolution, and from the corruption of the grave. But Christ has "vanquished death, and him that had the power of it." He has plucked out its sting, he has secured our final triumph over it, and has thus taught us to dismiss all our alarms. Our bodies must return to their kindred earth; but they shall be raised again, spiritual, incorruptible, and glorious. They shall be reunited to their never-dying and sainted partners, and shall enter into the regions of immortality.

And while the salvation of the gospel implies our deliverance from all these evils, it also implies our *admission into the heavenly state*. It is in order to bring us there at last that all the benefits just enumerated are conferred upon us, and it is there accordingly that they shall be consummated. We are delivered from ignorance; and in heaven no cloud shall obscure our view,—no veil of prejudice shall cover our hearts. We are delivered from guilt; and in heaven, at its very threshold, our acquittal and justification shall be proclaimed before an assembled world, and God's reconciled countenance shall shine upon us for ever. We are delivered from the

power of sin; and in heaven there shall be found no tempter and no temptation,—nothing that defileth and nothing that is defiled. We are delivered from the ills and calamities of life; and in heaven all tears shall be wiped from the eye, and all sorrow banished from the heart,—there shall be undecaying health, and there shall be unbroken rest, and there shall be songs of unmingled gladness. We are delivered from the power and the fear of death; and in heaven there shall be no more death; the saints shall dwell in that sinless and unsuffering land as the redeemed of him who "was dead and is alive again, and liveth for evermore." All things are theirs; theirs is the unfading crown, theirs is the incorruptible inheritance, theirs is the kingdom that cannot be moved, theirs are the blessedness and the glories of eternity.

No. 51.

The Plague in London.

THE plague made its first appearance in London in November or December, 1664. The infection was supposed to have come from Holland in some packages of silk. It abated somewhat during the winter after its first appearance, but it broke out again in the spring, and continued raging with great violence in the summer and autumn. It seems to have been at its height in the month of September, 1665. Soon after that the malignity of the distemper abated, multitudes who had been seized with it recovered, and the symptoms gradually disappeared in the course of the succeeding winter. It is remarkable, that one of those who were employed during the whole time in the dangerous office of burying the dead, never once caught the infection. His wife, who was employed as a sick-nurse, also escaped. When the plague began to spread, a very great multitude of people left the city; so that, for some time, the roads round London were crowded with families flying into the country. Almost all business was at a stand. Houses where persons were infected were shut up, and a red cross marked upon the door, with these words written over it, "The Lord have mercy upon us!" The streets were deserted, and grass was seen growing in many of those that were for-

merly the most frequented. London might well be said to be all in tears; the mourners did not go about the streets, indeed, for nobody put on black, or made a formal dress of mourning for their nearest friends, but the voice of mourning was heard in all the streets. Tears and lamentations were seen in every house, especially during the first part of the visitation; for afterwards death was so constantly before men's eyes, that they did not concern themselves so much for the loss of their friends, expecting that they themselves would be summoned the next hour. At first, the dead were buried with the usual forms; but at length the number became so great that neither coffins nor graves could be provided for them; and they were carried during the night in dead-carts, and thrown into pits dug for the occasion. Many consciences were awakened; many hard hearts melted into tears; many a penitent confession of crimes long concealed. The people showed an extraordinary zeal in their religious exercises. Many of the clergy were dead, and others had left the city; but such of the churches and meeting-houses as were still open, were crowded with people. Indeed, the zeal they showed in coming, and the earnestness and affection they showed in their attention to what they heard, made it manifest what a value we would put on the worship of God, if we thought every day we attended church would be the last. And it is worthy of notice, that differences in religion were now little regarded. A near view of death reconciled men to each other, and made them forget those small matters about which they contend so eagerly, when their situation in life is easy. It is impossible to express the changes which appeared in every countenence when it was known that the plague had abated. Mutual congratulations and expressions of thankfulness to God were heard in the streets; and such was the joy of the people, that it was as it were life from the grave; though too many, it must be acknowledged, seemed to be but little sensible of their deliverance, or soon forgot it.

No. 52.

Little Boy and his Bible.

Some time ago, two little boys, decently clothed, the eldest appearing about thirteen, and the youngest eleven, called at

the lodging-house for vagrants in Warrington, for a night's lodgings. The keeper of the house, very properly took them to the vagrant office to be examined, and, if fit objects, to be relieved. The account they gave of themselves was extremely affecting. It appeared, that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever in one day carried off both father and mother, leaving them orphans in a wide world, without a home and without friends! After the death of their parents, having an uncle in Liverpool, they resolved to throw themselves upon his protection. Tired and faint, they arrived in this town on their way. Two bundles contained their little all; in the younger boy's was found a neatly covered and carefully preserved Bible. The keeper of the lodging-house, addressing the little boy, said, "You have neither money nor meat, will you sell me this Bible? I will give you five shillings for it." "No! (replied he, the tears rolling down his cheeks,) I will starve first." "Why do you love the Bible so much?" He answered, "No book has stood my friend so much as my Bible." "Why, what has your Bible done for you?" He answered, "When I was a little boy, about seven years of age, I became a Sunday scholar in London: through the kind attention of my master, I soon learnt to read my Bible; this Bible, young as I was, shewed me that I was a sinner; it also pointed me to a Saviour; and, I thank God that I found mercy at the hands of Christ, and am not ashamed to confess him before the world. The Bible has been my support all the way from London; hungry and weary, often have I sat down by the way-side to read my Bible, and have found refreshment from it." He was then asked, "What will you do when you get to Liverpool, should your uncle refuse to take you in? He replied, "My Bible tells me, when my father and mother forsake me, then the Lord will take me up."—Blessed Bible, that contains such promises! And thrice happy boy, that could apply its promises with so much faith and feeling!

No. 53.

Christ our Priest.

THE office which Christ executes as our priest, divides itself into two parts. In the first place, he offers up a sacrifice for our sins; and that is the sacrifice of himself. He took upon him our iniquities, and he suffered the penalty which the divine law threatened against transgressors, and which we, as transgressors, must ourselves have suffered, had not he graciously interposed. He was thus both the sacrifice that was offered up, and the priest that offered it. He put himself in our room; he "bare our sins in his own body on the tree;" and thus he made atonement for the guilt that we had contracted by our disobedience. And with this atonement God, whose own mercy had prompted, and whose own wisdom had devised it, "is well pleased. He approves of it as complete; he accepts of it as sufficient to satisfy his justice; and for its sake, he forgives and is reconciled to all who rely upon its merits, and return to him by faith and repentance. But Christ as our priest not only offered up this great sacrifice of himself in our behalf; he also makes intercession for us at the right hand of God. In that exalted station he pleads our cause. He pleads with a merciful Being. He pleads upon the worth of what he did and suffered on the cross according to the divine will. He pleads affectionately, earnestly, and constantly. And therefore we may implicitly trust that his prayers will be heard and answered, and that they will procure for us all the blessings that we need for our comfort and salvation. Let us be glad that we have such a high priest. Let us put unlimited confidence in his grace and power. Let us be comforted by the persuasion, that amidst all our wanderings and sorrows, "we have an advocate with the Father." Let us be encouraged by this to "pray without ceasing." And, remembering that all Christ's sufferings and doings are intended to deliver us from sin, let us no longer indulge in any of its pursuits or pleasures, but be anxious to be holy, as he who has redeemed us and intercedes for us is holy.

No. 54.

Adam and Eve's Morning Hymn.

THESE are thy glorious works, Parent of Good!
Almighty! Thine this universal frame,
Thus wondrous fair! Thyself how wondrous then,
Unspeakable! who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.
Speak, ye who best can tell, ye sons of light,
Angels! for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in heaven,
On earth, join all ye creatures, to extol
Him first, him last, him midst, and without end.
Fairest of stars! last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime.
Thou sun! of this great world both eye and soul,
Acknowledge him thy greater: sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou fall'st.
Moon! that now meet'st the orient sun, now fly'st
With the fix'd stars, fix'd in their orb that flies;
And ye five other wandering fires! that move
In mystic dance not without song, resound
His praise, who out of darkness call'd up light.
His praise, ye winds! that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines!
With every plant, in sign of worship wave.
Fountains! and ye that warble as ye flow,
Melodious murmurs! warbling tune his praise.
Join voices, all ye living souls! Ye birds,
That, singing, up to heaven-gate ascend,
Bear on your wings, and in your notes, his praise!
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep!
Witness, if I be silent, morn or even,

To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught his praise.
Hail universal Lord! be bounteous still
To give us only good! and if the night
Have gather'd aught of evil, or conceal'd,
Disperse it, as now light dispels the dark.

No. 55.

Sabbath Evening.

Is there a time when moments flow,
More lovelily than all beside?
It is, of all the times below,
A sabbath eve in summer tide.

Oh! then the setting sun smiles fair,
And all below, and all above,
The different forms of nature wear,
One universal garb of love.

And then the peace that Jesus beams,
The life of grace, the death of sin,
With nature's placid woods and streams,
Is peace without, and peace within.

Delightful scene! a world at rest,
A God all love, no grief nor fear,
A heavenly hope, a peaceful breast,
A smile unsullied by a tear.

If heaven be ever felt below,
A scene so heavenly sure as this,
May cause a heart on earth, to know
Some foretaste of celestial bliss.

Delightful hour! how soon will night
Spread her dark mantle o'er thy reign!
And morrow's quick returning light
Must call us to the world again.

Yet will there dawn at last a day;
A SUN that never sets shall rise;
Night will not veil his ceaseless ray;
The heavenly sabbath never dies.

No. 56.

The Origin and Right of Property explained.

THERE is nothing which so generally strikes the imagination and engages the affections of mankind, as the right of property; or that sole and despotic dominion which one man claims and exercises over the external things of the world, in a total exclusion of the right of any other individual in the universe. And yet there are very few that will give themselves the trouble to consider the original and foundation of this right. Pleased as we are with the possession, we seem afraid to look back to the means by which it was acquired, as if fearful of some defect in our title; or at best we rest satisfied with the decision of the laws in our favour, without examining the reason or authority upon which those laws have been built. We think it enough that our title is derived by the grant of the former proprietor; by descent from our ancestors, or by the last will and testament of the dying owner; not caring to reflect that (accurately and strictly speaking) there is no foundation in nature or in natural law, why a set of words upon parchment should convey the dominion of land; why the son should have a right to exclude his fellow-creatures from a determinate spot of ground, because his father had done so before him; or why the occupier of a particular field, or of a jewel, when lying on his death-bed, and no longer able to maintain possession, should be entitled to tell the rest of the world which of them should enjoy it after him. These inquiries, it must be owned, would be useless and even troublesome in common life. It is well if the mass of mankind will obey the laws when made, without scrutinizing too nicely into the reasons of making them. But when law is to be considered not only as matter of practice, but also as a rational science, it cannot be improper or useless to examine more deeply the rudiments and grounds of these positive constitutions of society.

In the beginning of the world, we are informed by holy writ, the all-bountiful Creator gave to man, "dominion over all the earth; and over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This is the only true and solid foundation of man's dominion over external things, whatever airy metaphysical

notions may have been started by fanciful writers upon this subject. The earth, therefore, and all things therein, are the general property of all mankind, exclusive of other beings, from the immediate gift of the Creator. And while the earth continued bare of inhabitants, it is reasonable to suppose that all was in common among them, and that every one took from the public stock, for his own use, such things as his immediate necessities required.

These general notions of property were then sufficient to answer all the purposes of human life; and might, perhaps, still have answered them, had it been possible for mankind to have remained in a state of primeval simplicity; as may be collected from the manners of many American nations when first discovered by the Europeans; and from the ancient method of living among the first Europeans themselves, if we may credit either the memorials of them preserved in the golden age of the poets, or the uniform accounts given by historians of those times wherein *erant omnia communia et indivisa omnibus, veluti unum cunctis patrimonium esset,* "All things were common and undivided, as if all men had but one patrimony." Not that this communion of good seems ever to have been applicable, even in the earliest ages, to aught but the substance of the thing; nor could be extended to the use of it. For by the law of nature and reason, he who first began to use it, acquired therein a kind of transient property, that lasted so long as he was using it, and no longer: or, to speak with greater precision, the right of possession continued for the same time only that the act of possession lasted. Thus the ground was in common, and no part of it was the permanent property of any man in particular: yet, whoever was in the occupation of any determinate spot of it, for rest, for shade, or the like, acquired, for the time, a sort of ownership, from which it would have been unjust, and contrary to the law of nature, to have driven him by force; but, the instant that he quitted the use or occupation of it, another might seize it without injustice. Thus also a vine or other tree might be said to be in common, as all men were equally entitled to its produce; and yet any private individual might gain the sole property of the fruit, which he had gathered for his own repast. A doctrine well illustrated by Cicero, who compares the world to a great theatre, which is common to the public, and yet the place which any man has taken is for the time his own.

But when mankind increased in number, craft, and ambition, it became necessary to entertain conceptions of more permanent dominion; and to appropriate to individuals, not the immediate use only, but the very substance of the thing to be used. Otherwise innumerable tumults must have arisen, and the good order of the world been continually broken and disturbed, while a variety of persons were striving who should get the first occupation of the same thing, or disputing which of them had actually gained it. As human life also grew more and more refined, abundance of conveniences were devised to render it more easy, commodious, and agreeable; as habitations for shelter and safety, and raiment for warmth and decency. But no man would be at the trouble to provide either, so long as he had only an usu-fructuary property in them, which was to cease the instant that he quitted possession; if, as soon as he walked out of his tent, or pulled off his garment, the next stranger who came by would have a right to inhabit the one, and to wear the other. In the case of habitations, in particular, it was natural to observe, that even the brute creation, to whom every thing else was in common, maintained a kind of permanent property in their dwellings, especially for the protection of their young; that the birds of the air had nests, and the beasts of the field had caverns, the invasion of which they esteemed a very flagrant injustice, and would sacrifice their lives to preserve them. Hence a property was soon established in every man's house and homestall; which seem to have been originally mere temporary huts or moveable cabins, suited to the design of Providence for more speedily peopling the earth, and suited to the wandering life of their owners, before any extensive property in the soil or ground was established. And there can be no doubt but that movables of every kind became sooner appropriated than the permanent substantial soil; partly because they were more susceptible of a long occupance, which might be continued for months together without any sensible interruption, and at length by usage ripen into an established right; but principally because few of them could be fit for use, till improved and meliorated by the bodily labour of the occupant; which bodily labour, bestowed upon any subject which before lay in common to all men, is universally allowed to give the fairest and most reasonable title to an exclusive property therein.

The article of food was a more immediate call, and therefore a more early consideration. Such as were not contented with the spontaneous product of the earth, sought for a more solid refreshment in the flesh of beasts, which they obtained by hunting. But the frequent disappointments incident to that method of provision, induced them to gather together such animals as were of a more tame and sequacious nature; and to establish a permanent property in their flocks and herds in order to sustain themselves in a less precarious manner, partly by the milk of the dams, and partly by the flesh of the young. The support of these their cattle made the article of water also a very important point. And therefore, the book of Genesis (the most venerable monument of antiquity, considered merely with a view to history) will furnish us with frequent instances of violent contentions concerning wells: the exclusive property of which appears to have been established in the first digger or occupant, even in those places where the ground and herbage remained yet in common. Thus we find Abraham, who was but a sojourner, asserting his right to a well in the country of Abimelech, and exacting an oath for his security, "because he had digged that well." And Isaac, about ninety years afterwards, reclaimed this his father's property; and, after much contention with the Philistines, was suffered to enjoy it in peace.

All this while the soil and pasture of the earth remained still in common as before, and open to every occupant; except perhaps in the neighbourhood of towns, where the necessity of a sole and exclusive property in lands (for the sake of agriculture) was earlier felt, and therefore more readily complied with. Otherwise, when the multitude of men and cattle had consumed every convenience on one spot of ground, it was deemed a natural right to seize upon and occupy such other lands as would more easily supply their necessities. This practice is still retained among the wild and uncultivated nations that have never been formed into civil states, like the Tartars and others in the east, where the climate itself, and the boundless extent of their territory, conspire to retain them still in the same savage state of vagrant liberty, which was universal in the earliest ages, and which Tacitus informs us continued among the Germans till the decline of the Roman empire. We have also a striking example of the same kind

in the history of Abraham and his nephew Lot. When their joint substance became so great, that pasture and other conveniences grew scarce, the natural consequence was, that a strife arose between their servants; so that it was no longer practicable to dwell together. This contention Abraham thus endeavoured to compose: "Let there be no strife, I pray thee, between thee and me. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then will I go to the right; or if thou depart to the right hand, then will I go to the left." This plainly implies an acknowledged right in either to occupy whatever ground he pleased, that was not pre-occupied by other tribes. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, even as the garden of the Lord. Then Lot chose him all the plain of Jordan, and journeyed east, and Abraham dwelt in the land of Canaan."

Upon the same principle was founded the right of migration, or sending colonies to find out new habitations, when the mother-country was overcharged with inhabitants; which was practised as well by the Phœnicians and Greeks, as the Germans, Scythians, and other northern people. And so long as it was confined to the stocking and cultivation of desert, uninhabited countries, it kept strictly within the limits of the law of nature. But how far the seizing on countries already peopled, and driving out or massacring the innocent and defenceless natives, merely because they differed from their invaders in language, in religion, in customs, in government, or in colour; how far such a conduct was consonant to nature, to reason, or to Christianity, deserved well to be considered by those who have rendered their names immortal by thus civilizing mankind.

As the world by degrees grew more populous, it daily became more difficult to find out new spots to inhabit, without encroaching upon former occupants; and, by constantly occupying the same individual spot, the fruits of the earth were consumed, and its spontaneous produce destroyed, without any provision for a future supply or succession. It therefore became necessary to pursue some regular method of providing a constant subsistence; and this necessity produced, or at least promoted and encouraged, the art of agriculture, by a regular connexion and consequence, introduced and established the

idea of a more permanent property in the soil than had hitherto been received and adopted. It was clear that the earth would not produce her fruits in sufficient quantities, without the assistance of tillage: but who would be at the pains of tilling it, if another might watch an opportunity to seize upon and enjoy the product of his industry, art, and labour? Had not therefore a separate property in lands, as in movables, been vested in some individuals, the world must have continued a forest, and men have been mere animals of prey; which, according to some philosphers, is the genuine state of nature. Whereas now (so graciously has Providence interwoven our duty and our happiness together) the result of this very necessity has been the ennobling of the human species, by giving it opportunities of improving its rational faculties, as well as of exerting its natural. Necessity begat property; and, in order to ensure that property, recourse was had to civil society, which brought along with it a long train of inseparable concomitants; states, government, laws, punishments and the public exercise of religious duties. Thus connected together, it was found that a part only of society was sufficient to provide, by their manual labour, for the necessary subsistence of all; and leisure was given to others to cultivate the human mind, to invent useful arts, and to lay the foundations of science.

The only question remaining is, how this property became actually vested; or what it is that gave a man an exclusive right to retain in a permanent manner that specific land, which before belonged generally to every body, but particularly to nobody? And, as we before observed that occupancy gave the right to the temporary use of the soil, so it is agreed upon all hands, that occupancy gave also the original right to the permanent property in the substance of the earth itself; which excludes every one else but the owner from the use of it. There is, indeed, some difference among the writers on natural law, concerning the reason why occupancy should convey this right, and invest one with this absolute property: Grotius and Puffendorf insisting, that this right of occupancy is founded upon a tacit and implied assent of all mankind, that the first occupant should become the owner; and Barbeyrac, Titius, Mr. Locke, and others, holding, that there is no such implied assent, neither is it necessary that there should be; for that

the very act of occupancy, alone, being a degree of bodily labour, is, from a principle of natural justice, without any consent or compact, sufficient of itself to gain a title. A dispute that savours too much of nice and scholastic refinement! However, both sides agree in this, that occupancy is the thing by which the title was in fact originally gained; every man seizing for his own continued use such spots of ground as he found most agreeable to his own convenience, provided he found them unoccupied by any one else.

No. 57.

On the Vastness of the Universe.

THE aspect of the world, even without any of the peculiar lights which science throws upon it, is fitted to give us an idea of the greatness of the power by which it is directed and governed, far exceeding any notions of power and greatness which are suggested by any other contemplation. The number of human beings who surround us—the various conditions requisite for their life, nutrition, well-being, all fulfilled;—the way in which these conditions are modified, as we pass in thought to other countries, by climate, temperament, habit;—the vast amount of the human population of the globe thus made up;—yet man himself but one among almost endless tribes of animals;—the forest, the field, the desert, the air, the ocean, all teeming with creatures whose bodily wants are as carefully provided for as his;—the sun, the clouds, the winds, all attending, as it were, on these organized beings;—a host of beneficent energies, unwearied by time and succession, pervading every corner of the earth;—this spectacle cannot but give the contemplator a lofty and magnificent conception of the Author of so vast a work, of the Ruler of so wide and rich an empire, of the Provider for so many and varied wants, the Director and Adjuster of such complex and jarring interests.

But when we take a more exact view of this spectacle, and aid our vision by the discoveries which have been made of the structure and extent of the universe, the impression is incalculably increased.

The number and variety of animals, the exquisite skill displayed in their structure, the comprehensive and profound relations by which they are connected, far exceed any thing which we could have beforehand imagined. But the view of the universe expands also on another side. The earth, the globular body thus covered with life, is not the only globe in the universe. There are, circling about our own sun, six others, so far as we can judge, perfectly analogous in their nature: besides our moon and other bodies analogous to it. No one can resist the temptation to conjecture, that these globes, some of them much larger than our own, are not dead and barren;—that they are, like ours, occupied with organization, life, intelligence. To conjecture is all that we can do; yet even by the perception of such a possibility, our view of the domain of nature is enlarged and elevated. The outermost of the planetary globes of which we have spoken is so far from the sun, that the central luminary must appear to the inhabitants of that planet, if any there are, no larger than Venus does to us; and the length of their year will be eighty-two of ours.

But astronomy carries us still onwards. It teaches us that, with the exception of the planets already mentioned, the stars which we see have no immediate relation to our system. The obvious supposition is that they are of the nature and order of our sun: the minuteness of their apparent magnitude agrees, on this supposition, with the enormous and almost inconceivable distance which, from all the measurements of astronomers, we are led to attribute to them. If then these are suns, they may, like our sun, have planets revolving round them; and these may, like our planet, be the seats of vegetable and animal and rational life:—we may thus have in the universe worlds, no one knows how many, no one who can guess how varied;—but however many, however varied, they are still but so many provinces in the same empire, subject to common rules, governed by a common power.

But the stars which we see with the naked eye are but a very small portion of those which the telescope unveils to us. The most imperfect telescope will discover some that are invisible without it; the very best instrument perhaps does not show us the most remote. The number of stars which crowd some parts of the heavens is truly marvellous; Dr. Herschel

calculated that a portion of the milky way, about ten degrees long and two and a-half broad, contained two hundred and fifty-eight thousand. In a sky so occupied, the moon would eclipse two thousand of such stars at once.

We learn too from the telescope that even in this province the variety of nature is not exhausted. Not only do the stars differ in colour and appearance, but some of them grow periodically fainter and brighter, as if they were dark on one side, and revolved on their axes. In other cases two stars appear close to each other, and in some of these cases it has been clearly established, that the two have a motion of revolution about each other; thus exhibiting an arrangement new to the astronomer, and giving rise, possibly, to new conditions of worlds. In other instances again, the telescope shows, not luminous points, but extended masses of diluted light, like bright clouds, hence called *nebulæ*. Some have supposed (as we have noticed in the last book) that such nebulæ by further condensation might become suns; but for such opinions we have nothing but conjecture. Some stars again have undergone permanent changes; or have absolutely disappeared, as the celebrated star of 1572, in the constellation Cassiopeia.

If we take the whole range of created objects in our own system, from the sun down to the smallest animalcule, and suppose such a system, or something in some way analogous to it, to be repeated for each of the millions of stars which the telescope reveals to us, we obtain a representation of the material universe; at least a representation which to many persons appears the most probable one. And if we contemplate this aggregate of systems as the work of a Creator, which in our own system we have found ourselves so irresistibly led to do, we obtain a sort of estimate of the extent through which his creative energy may be traced, by taking the widest view of the universe which our faculties have attained.

If we consider further the endless and admirable contrivances and adaptations which philosophers and observers have discovered in every portion of our own system; every new step of our knowledge showing us something new in this respect; and if we combine this consideration with the thought how small a portion of the universe our knowledge includes, we shall, without being able at all to discern the extent of the skill and wisdom displayed in the creation, see something of

the character of the design, and of the copiousness and ampleness of the means which the scheme of the world exhibits. And when we see that the tendency of all the arrangements which we can comprehend is to support the existence, to develope the faculties, to promote the well-being of these countless species of creatures: we shall have some impression of the beneficence and love of the Creator, as manifested in the physical government of his creation.

It is extremely difficult to devise any means of bringing before a common apprehension the scale on which the universe is constructed, the enormous proportion which the larger dimensions bear to the smaller, and the amazing number of steps from larger to smaller, or from small to larger, which the consideration of it offers. The following comparative representations may serve to give the reader, to whom the subject is new, some idea of these steps.

If we suppose the earth to be represented by a globe a foot in diameter, the distance of the sun from the earth will be about two miles; the diameter of the sun, on the same supposition, will be something above one hundred feet, and, consequently, his bulk such as might be made up of two hemispheres, each about the size of the dome of St. Paul's. The moon will be thirty feet from us, and her diameter three inches, about that of a cricket ball. Thus the sun would much more than occupy all the space within the moon's orbit. On the same scale, Jupiter would be above ten miles from the sun, and Uranus forty. We see then how thinly scattered through space are the heavenly bodies. The fixed stars would be at an unknown distance; but, probably, if all distances were thus diminished, no star would be nearer to such a one-foot earth, than the moon now is to us.

On such a terrestrial globe the highest mountains would be about one-eightieth of an inch high, and consequently only just distinguishable. We may imagine, therefore, how imperceptible would be the largest animals. The whole organized covering of such an earth would be quite undiscoverable by the eye, except perhaps by colour, like the bloom on a plum.

In order to restore the earth and its inhabitants to their true dimensions, we must magnify the length, breadth, and thickness of every part of our supposed models forty millions of times; and to preserve the proportions, we must increase

equally the distances of the sun and of the stars from us. They seem thus to pass off into infinity; yet each of them thus removed, has its system of mechanical and perhaps of organic processes going on upon its surface.

But the arrangements of organic life which we can see with the naked eye are few, compared with those which the microscope detects. We know that we may magnify objects thousands of times, and still discover fresh complexities of structure; if we suppose, therefore, that we thus magnify every member of the universe and every particle of matter of which it consists; we may imagine that we make perceptible to our senses the vast multitude of organized adaptations which lie hid on every side of us; and in this manner we approach towards an estimate of the extent through which we may trace the power and skill of the Creator, by scrutinizing his work with the utmost subtlety of our faculties.

The other numerical quantities which we have to consider in the phenomena of the universe are on as gigantic a scale as the distances and sizes. By the rotation of the earth on its axis, the parts of the equator move at the rate of a thousand miles an hour, and the portions of the earth's surface which are in our latitude, at about six hundred. The former velocity is nearly that with which a cannon ball is discharged from the mouth of a gun; but, large as it is, it is inconsiderable, compared with the velocity of the earth in its orbit about the sun. This latter velocity is sixty-five times the former. By the rotatory motion of the earth, a point of its surface is carried sometimes forwards and sometimes backwards with regard to the annual progression; but in consequence of the great predominance of the annual motion in amount, the diurnal scarcely affects it either way in any appreciable degree. And even the velocity of the earth in her orbit is inconsiderable compared with that of light; which comparison, however, we shall not make; since, according to the theory we have considered as most probable, the motion of light is not a transfer of matter but of motion from one part of space to another.

The extent of the scale of density of different substances has already been mentioned; gold is twenty times as heavy as water; air is eight hundred and thirty times lighter, steam eight thousand times lighter than water; the luminiferous ether is incomparably rarer than steam: and this is true of

the matter of light, whether we adopt the undulatory theory or any other.

The above estimates are vast in amount, and almost oppressive to our faculties. They belong to the measurement of the powers which are exerted in the universe, and of the spaces through which their efficacy reaches (for the most distant bodies are probably connected both by gravity and light). But these estimates cannot be said so much to give us any notion of the powers of the Deity, as to correct the errors we should fall into by supposing his powers to have any limits like those which belong to our faculties:—by supposing that numbers, and spaces, and forces, and combinations, which would overwhelm us, are any obstacle to the arrangements which his plan requires. We can easily understand that to an intelligence surpassing ours in degree only, that may be easy which is impossible to us. The child who cannot count beyond four, the savage who has no name for any number above five, cannot comprehend the possibility of dealing with thousands and millions; yet a little additional development of the intellect makes such numbers conceivable and manageable. The difficulty which appears to reside in numbers and magnitudes and stages of subordination, is one produced by judging from ourselves—by measuring with our own sounding line; when that reaches no bottom, the ocean appears unfathomable. Yet, in fact, how is a hundred millions of miles a *great* distance? how is a hundred millions of times a *great* ratio? Not in itself; this *greatness* is no quality of the numbers which can be proved like their mathematical properties; on the contrary, all that absolutely belongs to number, space, and ratio, must, we know demonstrably, be equally true of the largest and the smallest. It is clear that the *greatness* of these expressions of measure has reference to *our* faculties only. Our astonishment and embarrassment take for granted the limits of our own nature. We have a tendency to treat a difference of degree and of addition, as if it were a difference of kind and of transformation. The existence of the attributes, design, power, goodness, is a matter depending on obvious grounds: about these qualities there can be no mistake: if we can know anything, we can know these attributes when we see them. But the extent, the limits of such attributes must be determined by their effects; our knowledge of their limits by what we see of

the effects. Nor is any extent, any amount of power and goodness improbable beforehand: we know that these must be great, we cannot tell how great. We should not expect beforehand to find them bounded; and therefore when the boundless prospect opens before us, we may be bewildered, but we have no reason to be shaken in our conviction of the reality of the cause from which their effects proceed: we may feel ourselves incapable of following the train of thought, and may stop, but we have no rational motive for quitting the point which we have thus attained in tracing the Divine perfections.

On the contrary, those magnitudes and proportions which leave our powers of conception far behind;—that ever-expanding view which is brought before us, of the scale and mechanism, the riches and magnificence, the population and activity of the universe; may reasonably serve, not to disturb, but to enlarge and elevate our conceptions of the Maker and Master of all; to feed an ever-growing admiration of His wonderful nature; and to excite a desire to be able to contemplate more steadily and conceive less inadequately, the scheme of his government and the operation of his power.

No. 58.

Christianity in India.

The attempt to propagate Christianity in India is not a new experiment; it has been now tried for more than a century; it received the warmest support of George the First, of illustrious memory, as well as of the then archbishop of Canterbury; and in the hands of Zeigenbalgius and his successors, was crowned with distinguished success.

Similar attempts have been recently made in Bengal and the adjacent provinces, and several Christian societies have been planted by the labours of missionaries in those parts of India. It deserves particular attention, that no inconvenience, not even the slightest, has arisen from these enterprises; and whatever agitation has been witnessed among the natives at different times, the propagation of Christianity has never been the cause, or even the pretext.

When intelligence of the insurrection of Vellore reached England, there were not wanting persons who endeavoured to ascribe it to the jealousy and uneasiness excited by the efforts of missionaries; but no attempt could be more unsuccessful, since, in the course of a most accurate investigation of the circumstances connected with that event, we have it on the authority of Lord Teignmouth, that not even the name of a missionary was mentioned. It arose from causes totally distinct. Thus have we the experience of more than a century to justify the conclusion, that nothing is to be feared for the tranquillity of India from the operations of missionaries, subject, as they must ever be, to the control of the constituted authorities.

The number of natives who profess Christianity is not small nor inconsiderable: the disciples of Schwartz and his successors, on the eastern side of the peninsula, amount to fifty thousand; and the Syrian Christians, on the coast of Malabar, to several hundred thousands; the greater part of them converted from the brahmans and the higher classes. They have subsisted there from the fifth century, are in possession of 119 churches, some of them sumptuous and splendid edifices, and their superior elevation of character and purity of manners are attested, on the most respectable authority, to be such as the possession of the Christian faith might be expected to inspire.

In addition to this, translations of the New Testament into almost all the vernacular dialects of India have been recently circulated, and a considerable number of the natives are assiduously and constantly employed in preaching the Gospel; so that it is too late to think of checking its career; the possession it has taken of the public mind will necessarily render all such attempts impracticable. The only question which remains to be decided is, whether its further propagation shall be left solely in the hands of natives, or whether intelligent or respectable Europeans, who come more immediately into contact with the British government, and in whose prudence and experience greater confidence may be reposed, shall be allowed to superintend its movements. The good seed having struck its root too deep ever to be extirpated, the only alternative is either to leave it to its spontaneous growth, aided by the labour of Hindoos, or to place it under a more skilful and more enlightened cultivation.

Though strangers to the theory, the inhabitants of Hindostan have been long familiarized to the practice of toleration. In no part of the world is there a greater variety of sects, or more contrariety in the modes of religious belief, subsisting without the slighest disturbance; even the grand division of the natives, into Hindoos and Mohammedans, has continued for ages, without interruption to the public harmony.

As the subject of the renewal of the charter of the East India Company is shortly to come before parliament*, with a view to a final decision, it is presumed that it will not be deemed impertinent to invite the attention of the legislature to a particular connected with that subject, which is judged of high importance; the point to which we refer respects the propriety of inserting a clause in the new charter, authorizing a peaceable dissemination of Christian principles in India. For want of such a provision, the missionaries, who have lately visited that country, have been under the necessity of going there by the circuitous route of America, besides meeting with considerable obstructions in their attempts to settle, and being exposed to much vexation and interruption in their quiet efforts to plant Christian faith. It must surely be considered as an extraordinary fact, that in a country under the government of a people professing Christianity, *that* religion should be the only one that is discountenanced and suppressed. That the most complete toleration should be extended to the various modes of belief prevailing in those remote dependencies of our empire, and that none of the inhabitants should be subjected to the slightest inconvenience, on account of their adherence to the religious system of their forefathers, is readily admitted; nor would any event give more serious concern to the writer of this address, than an interference with that right of private judgment which is an unalienable prerogative of human nature. But for a Christian nation to give a decided preference to polytheism and idolatry, by prohibiting the dissemination of a purer faith, and thus employ its powers in suppressing the truth, and prolonging the existence of the most degrading and deplorable superstitions, is a line of conduct equally repugnant to the dictates of religion, and the maxims of sound policy. To oppose, by force, the propagation of revealed truth from any worldly considerations whatever, is such a sacrifice of right to expediency, as can be justified on no principles but what will lead to the subversion of all morality and religion.

* This was written before the renewal of the Charter in 1813.

If Christianity be a communication from Heaven, to oppose its extension is *to fight against God*,—an impiety which under every possible combination of circumstances, must expect a severe rebuke; but the guilt of which is inconceivably aggravated, when the opposition proceeds from the professors of that very religion. We have no example in the history of the world of such a conduct; we have no precedent of a people prohibiting the propagation of their own faith; a species of intolerance, exposed not only to the objections which lie in common against all restraints upon conscience, but to a train of absurdities peculiar to itself, at the same time that it imposes a character of meanness on the ruling powers by the virtual confession it includes, that they have either no religion, or a religion of which they are ashamed. As the equality of all religions, the distinguishing tenet of deism, is alike repugnant to the dictates of reason and the oracles of truth, so it is ill calculated to conciliate the esteem of eastern nations, on whom it can have no other effect than to desecrate the British name, by depriving it of the veneration which nature, unsophisticated by impiety, has inseparably connected with sentiments of religious belief. Powerfully impressed as they are with religious principles and prejudices, however erroneous, we can scarcely adopt a more effectual expedient for securing their contempt and abhorrence than an avowed indifference to whatever concerns that momentous subject.

It is an undeniable fact, that no persons have been so popular in India as the men who have exerted themselves with the most steady and persevering zeal in the dissemination of Christian principles; of which we have a striking example in the excellent Schwartz, for many years a missionary on the coasts of Coromandel, who, by his wise and benevolent conduct, rendered, on various occasions, the most essential service to the British interests, and became the object of the enthusiastic attachment of the natives.

But if nothing is to be feared from the dissemination of Christian principles in India, the advantages resulting from it, whether we consult the interest of the natives or our own, are too obvious to require to be enumerated, and too important to be overlooked. With respect to its effect on the natives, will it be contended that a more powerful instrument can be devised for ameliorating and raising their character, than grafting upon it the principles of our holy religion, which

wherever it prevails, never fails to perfect whatever is good, and to correct whatever is evil, in the human constitution, and to which Europe is chiefly indebted for those enlightened views, and that high sense of probity and honour, which distinguish it so advantageously in a comparison with Asiatic nations? The prevalence of Christianity everywhere marks the boundary which separates the civilized from the barbarous and semi-barbarous parts of the world: let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement. Independently of eternal prospects, it may be safely affirmed that polytheism and idolatry draw after them such a train of absurd and dismal consequences, as to be quite incompatible with the due expansion of the human intellect, and necessarily to prevent the operations of reason from reaching their maturity and perfection. Wherever Christianity prevails, mankind are uniformly progressive; it communicates that just manner of thinking upon the most important subjects, which, extending its influence thence to every department of speculative and moral truth, inspires a freedom of inquiry, and an elevation of sentiment, which raise the disciples of revelation immeasurably above the level of unassisted nature.

The Hindoo superstition is characterisd by a puerile extravagance of conception, as hostile to the cultivation of reason, as the enormity of its practices is revolting to humanity. It oppresses the former by its gigantic absurdities; it extinguishes the latter by the cruelty of its rites. The annual destruction of female infants in Guzerat and Kutch is estimated at 15,000 or 20,000. Till lately it had been the custom, from time immemorial, to immolate, at the island of Saugor, and at other places esteemed holy, on the banks of the Ganges, human victims, or to destroy them by sharks. From a late investigation it appears, that the number of women who sacrifice themselves on the funeral-pile of their husbands, within thirty miles of Calcutta, is, on an average, upwards of two hundred annually; a multitude of courtesans are uniformly attached to the principal temples, and the most obscene symbols exhibited to inflame the passions of their votaries.

While the history of all times and nations evinces the inseparable alliance of impurity and cruelty with the worship of

idols, is it consistent with the dictates of humanity, not merely to witness these enormities without attempting to correct them, but to oppose the communication of the only remedy which is capable of effecting a cure?

The base venality, together with the spirit of artifice and intrigue, which distinguish the natives of Hindostan, have rendered it the theatre of perpetual revolutions, robbed its native governments of every principle of stability, and rendered poisonings, assassinations, and treachery, expedients so constantly resorted to by the parties in conflict, that it is impossible to peruse its history without shuddering. To affirm that there is nothing in their superstitions calculated to correct these vices, is saying little, when, in fact, they derive a powerful sanction from the maxims of their religion, and from the character of their gods. There is not one of their deities portrayed in their Shasters, whose moral character is tolerably correct. How much Christianity is wanted to exalt the sentiments, and purify the principles, of this corrupt and effeminate race, is too obvious to need to be insisted on.

No. 59.

Constitution of Britain.

In every government there are three sorts of power: the legislative; the executive, in respect to things dependent on the law of nations; amd the executive, in regard to things that depend on the civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies; he establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

The political liberty of the subject is a tranquillity of mind, arising from the opinion each person has of his safety. In order to have his liberty, it is requisite the government be so constituted as one man need not be afraid of another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner.

Again, there is no liberty, if the power of judging be not separated from the legislative, and executive powers. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with all the violence of an oppressor.

There would be an end of everything, were the same man, or the same body, whether of the nobles, or of the people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and that of judging the crimes or differences of individuals.

Most kingdoms of Europe enjoy a moderate government, because the prince, who is invested with the two first powers, leaves the third to his subjects. In Turkey, where these three powers are united in the sultan's person, the subjects groan under the weight of a most frightful oppression.

In the republics of Italy, where these three powers are united, there is less liberty than in our monarchies. Hence their government is obliged to have recourse to as violent methods for its support, as even that of the Turks; witness the state-inquisitors at Venice, and the lion's mouth, into which every informer may at all hours throw his written accusations.

What a situation must the poor subject be in under those republics! The same body of magistrates are possessed, as executors of the law, of the whole power they have given themselves in quality of legislators. They may plunder the state by their general determinations; and, (as they have likewise the judiciary power in their hands,) every private citizen may be ruined by their particular decisions.

The whole power is here united in one body; and though there is no external pomp that indicates a despotic sway, yet the people feel the effects of it every moment.

Hence it is that many of the princes of Europe, whose aim has been levelled at arbitrary power, have constantly set out with uniting in their own person all the branches of magistracy, and all the great offices of state.

I allow, indeed, that the mere hereditary aristocracy of the Italian republics does not answer exactly to the despotic power of the eastern princes. The number of magistrates sometimes softens the power of the magistracy; the whole body of the nobles do not always concur in the same designs; and different tribunals are erected, that temper each other. Thus, at Venice, the legislative power is in the council, the executive in the pregadia, and the judiciary in the quarantia. But the mischief is, that these different tribunals are composed of magistrates all belonging to the same body, which constitutes almost one and the same power.

The judiciary power ought not to be given to a standing senate; it should be exercised by persons taken from the body of the people (as at Athens) at certain times of the year, and pursuant to a form and manner prescribed by law, in order to erect a tribunal that should last only as long as necessity requires.

By this means the power of judging, a power so terrible to mankind, not being annexed to any particular state or profession, becomes, as it were, invisible. People have not then the judges continually present to their view; they fear the office, but not the magistrate.

In accusations of a deep or criminal nature, it is proper the person accused should have the privilege of choosing in some measure his judges, in concurrence with the law; or at least he should have a right to except against so great a number, that the remaining part may be deemed his own choice.

The other two powers may be given rather to magistrates or permanent bodies, because they are not exercised on any private subject; one being no more than the general will of the state, and the other the execution of that general will.

But though the tribunals ought not to be fixed, yet the judgments ought, and to such a degree as to be always conformable to the exact letter of the law. Were they to be the private opinion of the judge, people would then live in society without knowing exactly the obligations it lays them under.

The judges ought likewise to be in the same station as the accused, or in other words, his peers, to the end that he may not imagine he is fallen into the hands of persons inclined to treat him with rigour.

If the legislature leaves the executive power in possession of a right to imprison those subjects who can give security for

their good behaviour, there is an end of liberty; unless they are taken up, in order to answer, without delay, to a capital crime; in this case they are really free, being subject only to the power of the law.

But should the legislature think itself in danger by some secret conspiracy against the state, or by a correspondence with a foreign enemy, it might authorise the executive power, for a short and limited time, to imprison suspected persons, who in that case would lose their liberty only for a while, to preserve it for ever.

And this is the only reasonable method that can be substituted for the tyrannical magistracy of the Ephori, and for the state-inquisitors of Venice, who are also despotical.

As in a free state, every man who is supposed a free agent ought to be his own governor; so the legislative power should reside in the whole body of the people. But since this is impossible in large states, and in small ones is subject to many inconveniences, it is fit the people should act by their representatives, what they cannot act by themselves.

The inhabitants of a particular town are much better acquainted with its wants and interests, than with those of other places; and are better judges of the capacity of their neighbours, than of that of the rest of their countrymen. The members, therefore, of the legislature should not be chosen from the general body of the nation; but it is proper, that in every considerable place, a representative should be elected by the inhabitants.

The great advantage of representatives is their being capable of discussing affairs. For this the people collectively are extremely unfit, which is one of the greatest inconveniences of a democracy.

It is not at all necessary that the representatives, who have received a general instruction from their electors, should wait to be particularly instructed in every affair, as is practised in the diets of Germany. True it is, that by this way of proceeding, the speeches of the deputies might, with greater propriety, be called the voice of the nation; but on the other hand, this would throw them into infinite delays, would give each deputy a power of controlling the assembly; and on the most urgent and pressing occasions, the springs of the nation might be stopped by a single caprice.

When the deputies, as Mr. Sidney well observes, represent a body of people, as in Holland, they ought to be accountable to their constituents: but it is a different thing in England, where they are deputed by boroughs.

All the inhabitants of the several districts ought to have a right of voting at the election of a representative, except such as are in so mean a situation, as to be deemed to have no will of their own.

One great fault there was in most of the ancient republics; that the people had a right to active resolutions, such as require some execution; a thing of which they are absolutely incapable. They ought to have no hand in the government, but for the choosing of representatives, which is within their reach. For though few can tell the exact degree of men's capacities, yet there are none but are capable of knowing, in general, whether the person they choose is better qualified than most of his neighbours.

Neither ought the representative body to be chosen for active resolutions, for which it is not so fit; but for the enacting of laws, or to see whether the laws already enacted be duly executed; a thing they are very capable of, and which none indeed but themselves can properly perform.

In a state, there are always persons distinguished by their birth, riches, or honours; but were they to be confounded with the common people, and to have only the weight of a single vote like the rest, the common liberty would be their slavery, and they would have no interest in supporting it, as most of the popular resolutions would be against them. The share they have, therefore, in the legislature, ought to be proportioned to the other advantages they have in the state; which happens only when they form a body that has a right to put a stop to the enterprises of the people, as the people have a right to put a stop to theirs.

The legislative power is therefore committed to the body of the nobles, and to the body chosen to represent the people, which have each their assemblies and deliberations apart, each their separate views and interests.

Of the three powers above-mentioned, the judiciary is in some measure next to nothing. There remains therefore only two; and as these have need of a regulating power to temper them, the part of the legislative body composed of the nobility is extremely proper for this very purpose.

The body of the nobility ought to be hereditary. In the first place, it is so in its very nature: and in the next, there must be a considerable interest to preserve its privileges; privileges that in themselves are obnoxious to popular envy, and of course in a free state are always in danger.

But as an hereditary power might be tempted to pursue its own particular interests, and forget those of the people, it is proper that, where they may reap a singular advantage from being corrupted, as in the law relating to the supplies, they should have no other share in the legislation, than the power of rejecting, and not that of resolving.

By the power of resolving, I mean the right of ordaining by their own authority, or of amending what has been ordained by others. By the power of rejecting, I would be understood to mean the right of annulling a resolution taken by another; which was the power of the tribunes at Rome. And though the person possessed of the privilege of rejecting may likewise have the right of approving, yet this approbation passes for no more than a declaration that he intends to make no use of his privilege of rejecting and is derived from that very privilege.

The executive power ought to be in the hands of a monarch; because this branch of government, which has always need of expedition, is better administered by one than by many: whereas, whatever depends on the legislative power, is oftentimes better regulated by many than by a single person.

But if there was no monarch, and the executive power was committed to a certain number of persons selected from the legislative body, there would be an end then of liberty; because then the two powers would be united, as the same persons would actually sometimes have, and would moreover be always able to have, a share in both.

Were the legislative body to be a considerable time without meeting, this would likewise put an end to liberty. For one of these two things would naturally follow; either that there would be no longer any legislative resolutions, and then the state would fall into anarchy; or that these resolutions would be taken by the executive power, which would render it absolute.

It would be needless for the legislative body to continue always assembled. This would be troublesome to the representatives, and moreover would cut out too much work for the exe-

cutive power, so as to take off its attention from executing, and oblige it to think only of defending its own prerogatives and the right it has to execute.

Again, were the legislative body to be always assembled, it might happen to be kept up only by filling the places of the deceased members with new representatives; and in that case, if the legislative body was once corrupted, the evil would be past all remedy. When different legislative bodies succeed one another, the people who have a bad opinion of that which is actually sitting, may reasonably entertain some hopes of the next: but were it to be always the same body, the people, upon seeing it once corrupted, would no longer expect any good from its laws; and of course they would either become desperate, or fall into a state of indolence.

The legislative body should not assemble of itself. For a legislative body is supposed to have no will but when it is assembled: and besides, were it not to assemble unanimously, it would be impossible to determine which was really the legislative body, the part assembled, or the other. And if it had a right to prorogue itself, it might happen never to be prorogued, which would be extremely dangerous in case it should ever attempt to encroach on the executive power. Besides, there are seasons, some of which are more proper than others, for assembling the legislative body: it is fit, therefore, that the executive power should regulate the time of convening as well as the duration of those assemblies, according to the circumstances and exigencies of state known to itself.

Were the executive power not to have a right of putting a stop to the encroachments of the legislative body, the latter would become despotic; for as it might arrogate to itself what authority it pleased, it would soon destroy all the other powers.

But it is not proper, on the other hand, that the legislative power should have a right to stop the executive. For as the execution has its natural limits, it is useless to confine it; besides, the executive power is generally employed in momentary operations. The power, therefore, of the Roman tribunes was faulty, as it put a stop not only to the legislation, but likewise to the execution itself; which was attended with infinite mischief.

But if the legislative power, in a free government, ought to have no right to stop the executive, it has a right, and ought

to have the means of examining in what manner its laws have been executed; an advantage which this government has over that of Crete and Sparta, where the Cosmi and the Ephori gave no account of their administration.

But whatever may be the issue of that examination, the legislative body ought not to have a power of judging the person, nor of course the conduct of him who is intrusted with the executive power. His person should be sacred, because, as it is necessary for the good of the state to prevent the legislative body from rendering themselves arbitrary, the moment he is accused or tried, there is an end of liberty.

In this case the state would be no longer a monarchy, but a kind of republican, though not a free government. But as the person intrusted with the executive power cannot abuse it without bad counsellors, and such as hate the laws as ministers, though the laws favour them as subjects; these men may be examined and punished. An advantage which this government has over that of Cnidus, where the law allowed of no such thing as calling the Amymones* to an account, even after their administration †; and therefore the people could never obtain any satisfaction for the injuries done them.

Though, in general, the judiciary power ought not to be united with any part of the legislative, yet this is liable to three exceptions, founded on the particular interest of the party accused.

The great are always obnoxious to popular envy; and were they to be judged by the people, they might be in danger from their judges, and would moreover be deprived of the privilege which the meanest subject is possessed of, in a free state, of being tried by their peers. The nobility, for this reason, ought not to be cited before the ordinary courts of judicature, but before that part of the legislature which is composed of their own body.

It is possible that the law, which is clear-sighted in one sense, and blind in another, might in some cases be too severe. But as we have already observed, the national judges are no more

* These were magistrates chosen annually by the people.

† It was lawful to accuse the Roman magistrates after the expiration of their several offices.

than the mouth that pronounces the words of the law, mere passive beings, incapable of moderating either its force or rigour. That part, therefore of the legislative body, which we have just now observed to be a necessary tribunal on another occasion, is also a necessary tribunal in this; it belongs to its supreme authority to moderate the law in favour of the law itself, by mitigating the sentence.

It might also happen, that a subject intrusted with the administration of public affairs, might infringe the rights of the people, and be guilty of crimes which the ordinary magistrates either could not, or would not punish. But in general the legislative power cannot judge: and much less can it be a judge in this particular case, where it represents the party concerned, which is the people. It can only therefore impeach; but before what court shall it bring its impeachment? Must it go and abase itself before the ordinary tribunals, which are its inferiors, and being composed moreover of men who are chosen from the people as well as itself, will naturally be swayed by the authority of so powerful an accuser? No: in order to preserve the dignity of the people, and the security of the subject, the legislative part which represents the people must bring in its charge before the legislative part which represents the nobility, who have neither the same interests nor the same passions.

Here is an advantage which this government has over most of the ancient republics, where there was this abuse, that the people were at the same time both judge and accuser.

The executive power, pursuant to what has been already said, ought to have a share in the legislature by the power of rejecting, otherwise it would soon be stripped of its prerogative. But should the legislative power usurp a share of the executive, the latter would be equally undone.

If the prince were to have a share in the legislature by the power of resolving, liberty would be lost. But as it is necessary he should have a share in the legislature, for the support of his own prerogative, this share must consist in the power of rejecting.

The change of government at Rome was owing to this, that neither the senate, who had one part of the executive power, nor the magistrates, who were intrusted with the other, had the right of rejecting, which was entirely lodged in the people.

Here then is the fundamental constitution of the government we are treating of. The legislative body being composed of two parts, one checks the other, by the mutual privilege of rejecting : they are both checked by the executive power, as the executive is by the legislative.

These three powers would naturally form a state of repose or inaction. But as there is a necessity for movement in the course of human affairs, they are forced to move, but still to move in concert.

As the executive power has no other part in the legislative than the privilege of rejecting, it can have no share in the public debates. It is not even necessary that it should propose, because, as it may always disapprove of the resolutions that shall be taken, it may likewise reject the decisions on those proposals which were made against its will.

In some ancient commonwealths, where public debates were carried on by the people in a body, it was natural for the executive power to propose and debate with the people; otherwise their resolutions must have been attended with a strange confusion.

Were the executive power to ordain the raising of public money, otherwise than by giving its consent, liberty would be at an end; because it would become legislative in the most important point of legislation.

If the legislative power were to settle the subsidies, not from year to year, but for ever, it would run the risk of losing its liberty, because the executive power would no longer be dependent; and when once it was possessed of such a perpetual right, it would be a matter of indifference, whether it held it of itself, or of another. The same may be said if it should fix, not from year to year, but for ever, the sea and land forces with which it is to intrust the executive power.

To prevent the executive power from being able to oppress, it is requisite that the armies, with which it is intrusted, should consist of the people, and have the same spirit as the people; as was the case at Rome till the time of Marius. To obtain this end, there are only two ways : either that the persons employed in the army should have sufficient property to answer for their conduct to their fellow-subjects, and be enlisted only for a year, as was customary at Rome ; or, if there should be a standing army, composed chiefly of the most despicable part of

the nation, the legislative power should have a right to disband them as soon as it pleased: the soldiers should live in common with the rest of the people, and no separate camp, barracks, or fortress, should be suffered.

When once an army is established, it ought not to depend immediately on the legislative, but on the executive power; and this from the very nature of the thing, its business consisting more in acting than in deliberation.

From a manner of thinking that prevails amongst mankind, they set a higher value upon courage than timorousness, on activity than prudence, on strength than counsel. Hence the army will ever despise a senate, and respect their own officers. They will naturally slight the orders sent them by a body of men, whom they look upon as cowards, and therefore unworthy to command them. So that as soon as the army depends on the legislative body, the government becomes a military one; and if the contrary has ever happened, it has been owing to some extraordiary circumstances. It has been because the army has always been kept divided, being composed of several bodies, that depended each on their particular province; it is because the capital towns were strong places defended by their natural situation, and not garrisoned with regular troops. Holland, for instance, is still safer than Venice; she might drown or starve her revolted troops; for as they are not quartered in towns capable of furnishing them with necessary subsistence, this subsistence is of course precarious.

Whoever reads the admirable treatise of Tacitus on the manners of the Germans, will find that it is from them the English have borrowed the idea of their political government. This beautiful system was invented first in the woods.

As all human things have an end, the state we are speaking of will lose its liberty, it will perish. Have not Rome, Sparta, and Carthage perished? The state will perish when the legislative power shall be more corrupted than the executive.

It is not my business to examine whether the English actually enjoy this liberty, or not. It is sufficient for my purpose to observe, that it is established by their laws; and I inquire no further.

Neither do I pretend by this to undervalue other governments, nor to say that this extreme political liberty ought to give uneasiness to those who have only a moderate share of it. How

should I have any such design; I, who think that even the excess of reason is not always desirable; and that mankind generally find their account better in mediums than in extremes?

Harrington, in his *Oceana*, has also inquired into the highest point of liberty to which the constitution of a state may be carried. But of him, indeed, it may be said, that for want of knowing the nature of real liberty, he busied himself in pursuit of an imaginary one: and that he built a Chalcedon, though he had a Byzantium before his eyes.

No. 60.

The Complaint and Pleading of a Faithful Minister.

We believe and obey the voice of God; and come to you on his message, who hath charged us to preach, and to be instant with you, in season, and out of season, and to lift up our voice like a trumpet, and shew you your transgressions and your sins. But, alas! to the grief of our souls and your own undoing, you stop your ears, you stiffen your necks, you harden your hearts, and send us back to God with groans, to tell him that we have done his message, but can do no good to you, nor scarcely get a sober hearing. Oh! that our eyes were as a fountain of tears, that we might lament over ignorant careless people, that have Christ before them, and pardon, and life, and heaven before them, and have not hearts to know or value them! that might have Christ, and grace, and glory, as well as others, if it were not for their wilful negligence and contempt! Oh! that the Lord would fill our hearts with more compassion to these miserable souls, that we might cast ourselves even at their feet, and follow them to their houses, and speak to them with our bitter tears! For long have we preached to many of them in vain; we study plainness to make them understand, and many of them will not understand us; we study serious piercing words, to make them feel, but they will not feel. If the greatest matters would work with them, we should awake them; if the sweetest things would work, we should entice them and win their hearts; if the most dreadful things would work, we should at least affright them from their wickedness; if truth and certainty would take with

them, we should soon convince them; if the God that made them, and the Christ that bought them, might be heard, the case would soon be altered with them; if Scripture might be heard, we should soon prevail; if reason, even the best and strongest reason, might be heard, we should not doubt but we should speedily convince them; if experience, might be heard, even their own experience, and the experience of all the world, the matter would be mended; yea, if the conscience within them might be heard, the case would be better with them than it is. But if nothing can be heard, what then shall we do for them? If the dreadful God of heaven be slighted, who then shall be regarded? If the inestimable love and blood of a Redeemer be made light of, what then shall be valued? If heaven have no desirable glory with them, and everlasting joys be nothing worth; if they can jest at hell, and dance about the bottomless pit, and play with the consuming fire, and that when God and man do warm them of it; what shall we do for such souls as these?

Once more, in the name of the God of heaven, I shall deliver the message to you which he hath commanded us, and leave it in these standing lines to convert you or condemn you; to change you, or rise up in judgment against you, and to be a witness to your faces, that once you had a serious call to repent. Hear, all you that are drudges of the world, and servants of the flesh and Satan! that spend your days in looking after prosperity on earth, and drown your consciences in drinking, and gluttony, and idleness, and foolish sports, and know your sin, and yet will sin, as if you set God at defiance, and bid him do his worst, and spare not! Hearken, all you that mind not God, and have no heart to holy things, and feel no pleasure in the word or worship of the Lord, or in the thoughts or mention of eternal life; that are careless of your immortal souls, and never bestow one hour in inquiring what case they are in, whether sanctified or unsanctified, and whether you are ready to appear before the Lord! Hearken, all you that by sinning in the light, have sinned yourselves into infidelity, and do not believe the word of God. He that hath an ear to hear, let him hear the gracious and yet dreadful call of God. His eye is all this while upon you. Your sins are registered, and you shall surely hear of them all again. God keepeth the book now; and he will write it all upon your consciences with his terrors

and then you also shall keep it yourselves. Oh, sinners, that you knew but what you are doing! and whom you are all this while offending! The sun itself is darkness before the glory of that majesty which you daily abuse and carelessly provoke. The sinning angels were not able to stand before him, but were cast down to be tormented as devils. And dare such silly worms as you so carelessly offend, and set yourselves against your Maker? Oh! that you did but a little know what case that wretched soul was in, that hath engaged the living God against him. The word of his mouth that made thee can unmake thee; the frown of his face will cut thee off, and cast thee out into utter darkness. How eager are the devils to lay hold of thee that have tempted thee, and do but wait for the word from God to take and use thee as their own! and then, in a moment, thou wilt be in hell. If God be against thee, all things are against thee; this world is but thy prison, for all thou so lovest it; thou art but reserved in it to the day of wrath; the Judge is coming, thy soul is even going. Yet a little while, and thy friend shall say of thee, "He is dead," and thou shalt see the things that thou now dost despise, and feel that which now thou will not believe. Death will bring such an argument as thou canst not answer; an argument that shall effectually confute thy cavils against the word and ways of God, and all thy self-conceited dotages. And then how soon will thy mind be changed? Then be an unbeliever, if thou canst; stand then to all thy former words, which thou wast wont to utter against a holy and a heavenly life. Make good that cause then before the Lord, which thou wast wont to plead against thy teachers, and against the people that feared God. Then stand to thy old opinions and contemptuous thoughts of the diligence of the saints; make ready now thy strongest reasons, and stand up then before the Judge, and plead like a man for thy fleshly, thy worldly, and ungodly life. But know that thou wilt have One to plead with, that will not be out-faced by thee; nor so easily put off as we thy fellow-creatures. Oh, poor soul! there is nothing but a slender veil of flesh between thee and that amazing sight, which will quickly silence thee, and change thy tone, and make thee of another mind! As soon as death hath drawn this curtain, thou shalt see that which will quickly leave thee speechless. And how quickly will that day and hour come! When thou hast had but a few more merry hours, and but a

few more pleasant draughts and morsels, and a little more of the honours and riches of the world, thy portion will be spent, and thy pleasures ended, and all is then gone that thou settest thy heart upon; of all that thou soldest thy Saviour and salvation for, there is nothing left but the heavy reckoning!

No. 61.

The Custom of the World no excuse for Sin.

We content ourselves with looking around us. We do not reflect, that what at present we call custom, would, in former times, before the morals of Christians became degenerated, have been regarded as monstrous singularities; and, if corruption has gained since that period, these vices, though they have lost their singularity, have not lost their guilt. We do not reflect that we shall be judged by the gospel, and not by custom; by the examples of the holy, and not by men's opinions; that the habits, which are only established among believers by the relaxation of faith, are abuses we are to lament, not examples we are to follow; that, in changing the manners, they have not changed our duties; that the common and general example which authorizes them, only proves that virtue is rare, but not that profligacy is permitted: in a word, that piety and a real Christian life are too unpalatable to our depraved nature ever to be practised by the majority of men. Come now and say, that you only do as others do. It is exactly by that you condemn yourselves. What! the most terrible certainty of your condemnation shall become the only motive for your confidence! Which, according to the Scriptures, is the road that conducts to death? Is it not that which the majority pursues? Which is the party of the reprobate? Is it not the multitude? You do nothing but what others do. But thus, in the time of Noah, perished all who were buried under the waters of the deluge—all who, in the time of Nebuchadnezzar, prostrated themselves before the golden calf—all who, in the time of Elijah, bowed the knee to Baal—all who in the time of Eleazar, abandoned the law of their fathers. You only do what others do; but that is exactly what the Scriptures forbid. Do not, say they, conform

yourselves to this corrupted age. Now, the corrupted age means not the small number of the just, whom you endeavour not to imitate: it means the multitude whom you follow. You only do what others do; you will consequently experience the same lot. Now, "Misery to thee, (cried formerly St. Augustin,) fatal torrent of human customs; wilt thou never suspend thy course? To the end wilt thou drag in the children of Adam to thine immense and terrible abyss?"

No. 62

The Hill of Science.

In that season of the year when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness; and I sat me down on the fragment of a rock overgrown with moss, where the rustling of the falling leaves, the dashing of waters, and the hum of the distant city, soothed my mind into the most perfect tranquillity, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

I immediately found myself in a vast extended plain, in the middle of which arose a mountain higher than I had before any conception of. It was covered with a multitude of people, chiefly youth; many of whom pressed forwards with the liveliest expression of ardour in their countenance, though the way was in many places steep and difficult. I observed, that those who had but just begun to climb the hill, thought themselves not far from the top; but as they proceeded, new hills were continually rising to their view, and the summit of the highest they could before discern seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds. As I was gazing on these things with astonishment, my good genius suddenly appeared: "The mountain before thee," said he, "is the Hill of Science. On the top is the Temple of Truth, whose head is above the clouds, and a veil

of pnre light covers her face. Observe the progress of her votaries; be silent and attentive."

I saw that the only regular approach to the mountain was by a gate, called the Gate of Languages. It was kept by a woman of a pensive and thoughtful appearance, whose lips were continually moving, as though she repeated something to herself. Her name was Memory. On entering this first enclosure, I was stunned with a confused murmur of jarring voices, and dissonant sounds; which increased upon me to such a degree, that I was utterly confounded, and could compare the noise to nothing but the confusion of tongues at Babel. The road was also rough and stony, and rendered more difficult by heaps of rubbish continually tumbled down from the higher parts of the mountain; and broken ruins of ancient buildings, which the travellers were obliged to climb over at every step; insomuch that many, disgusted with so rough a beginning, turned back, and attempted the mountain no more: while others, having conquered this difficulty, had no spirits to ascend further, and sitting down on some fragment of the rubbish, harangued the multitude below with the greatest marks of importance and self-complacency.

About half-way up the hill, I observed on each side the path a thick forest covered with continual fogs, and cut out into labyrinths, cross alleys, and serpentine walks, entangled with thorns and briars. This was called the Wood of Error: and I heard the voices of many who were lost up and down in it, calling to one another, and endeavouring in vain to extricate themselves. The trees in many places shot their boughs over the path, and a thick mist often rested on it; yet never so much but that it was discernible by the light which beamed from the countenance of Truth.

In the pleasantest part of the mountain were placed the bowers of the Muses, whose office it was to cheer the spirits of the travellers, and encourage their fainting steps with songs from their sweet-sounding harps. Not far from hence were the fields of Fiction, filled with a variety of wild flowers, springing up in the greatest luxuriance, of richer scents and brighter colours than I had observed in any other climate. And near them was the dark walk of Allegory, so artificially shaded, that the light at noon-day was never stronger than that of a bright moonshine. This gave it a pleasingly-romantic air for

those who delighted in contemplation. The paths and alleys were perplexed with intricate windings, and were all terminated with the statue of a Grace, a Virtue, or a Muse.

After I had observed these things, I turned my eye towards the multitudes who were climbing the steep ascent, and observed amongst them a youth of a lively look, a piercing eye, and something fiery and irregular in all his motions. His name was Genius. He darted like an eagle up the mountain, and left his companions gazing after him with envy and admiration; but his progress was unequal, and interrupted by a thousand caprices. When Pleasure warbled in the valley, he mingled in her train. When Pride beckoned towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths; and made so many excursions from the road, that his feebler companions often outstripped him. I observed that the Muses beheld him with partiality; but Truth often frowned and turned aside her face. While Genius was thus wasting his strength in eccentric flights, I saw a person of a very different appearance, named Application. He crept along with a slow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him who had at first derided his slow and toilsome progress. Indeed there were few who ascended the hill with equal and uninterrupted steadiness; for, besides the difficulties of the way, they were continually solicited to turn aside by a numerous crowd of Appetites, Passions, and Pleasures, whose importunity, when they had once complied with, they became less and less able to resist; and though they often returned to the path, the asperities of the road were more severely felt, the hill appeared more steep and rugged, the fruits which were wholesome and refreshing seemed harsh and ill-tasted, their sight grew dim and their feet tripped at every little obstruction.

I saw, with some surprise, that the Muses, whose business was to cheer and encourage those who were toiling up the ascent, would often sing in the bowers of Pleasure, and accompany those who were enticed away at the call of the Passions; they accompanied them, however, but a little way, and always forsook them when they lost sight of the hill. The tyrants then doubled their chains upon the unhappy captives, and led

them away, without resistance, to the cells of Ignorance, or the mansions of Misery. Amongst the innumerable seducers, who were endeavouring to draw away the votaries of Truth from the path of Science, there was one, so little formidable in her appearance, and so gentle and languid in her attempts, that I should scarcely have taken notice of her, but for the numbers she had imperceptibly loaded with her chains. Indolence (for so she was called), far from proceeding to open hostilities, did not attempt to turn their feet out of the path, but contented herself with retarding their progress; and the purpose she could not force them to abandon, she persuaded them to delay. Her touch had a power like that of the torpedo, which withered the strength of those who came within its influence. Her unhappy captives still turned their faces towards the temple, and always hoped to arrive there; but the ground seemed to slide from beneath their feet, and they found themselves at the bottom, before they suspected they had changed their place. The placid serenity, which at first appeared in their countenance, changed by degrees into a melancholy languor, which was tinged with deeper and deeper gloom, as they glided down the stream of Insignificance; a dark and sluggish water, which is curled by no breeze, and enlivened by no murmur, till it falls into a dead sea, where startled passengers are awakened by the shock, and the next moment buried in the gulf of Oblivion.

Of all the unhappy deserters from the paths of Science, none seemed less able to return than the followers of Indolence. The captives of Appetite and Passion, could often seize the moment when their tyrants were languid or asleep to escape from their enchantment; but the dominion of Indolence was constant and unremitted, and seldom resisted, till resistance was in vain.

After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path shaded with laurels and other evergreens, and the effulgence which beamed from the face of the goddess seemed to shed a glory round her votaries. "Happy," said I, "are they who are permitted to ascend the mountain!"—but while I was pronouncing this exclamation with uncommon ardour, I saw standing beside me a form of diviner features and a more benign radiance. "Happier" said she, "are those

whom Virtue conducts to the mansions of Content!" "What," said I, "does Virtue then reside in the vale?" "I am found," said she, "in the vale, and I illuminate the mountain: I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the crowd of cities, and bless the hermit in his cell. I have a temple in every heart that owns my influence; and to him that wishes for me I am already present. Science may raise you to eminence, but I alone can guide you to felicity!" While the goddess was thus speaking, I stretched out my arms towards her with a vehemence which broke my slumbers. The chill dews were falling around me, and the shades of evening stretched over the landscape. I hastened homeward, and resigned the night to silence and meditation.

No. 63.

Primitive Christianity.

No sooner did the Son of God appear in the world, to establish the most excellent religion that ever was communicated to mankind, but he met with the most fierce and vigorous opposition: persecuted and devoted to death as soon as he was born; followed all his life with fresh assaults of malice and cruelty; his credit traduced and slandered; his doctrine despised and slighted; and himself at last put to death with the most exquisite arts of torture and disgrace. And 'if they thus served the master of the house, how much more them of the household; the disciple not being above his Master, nor the servant above his Lord.' Therefore, when he gave commission to his apostles to publish this religion to the world, he told them beforehand, what hard and unkind reception they must expect to meet with: 'that he sent them forth as sheep in the midst of wolves, that they should be delivered up to the Councils and scourged in the synagogues, and be brought before kings and governors, and be hated of all men for his name's sake.' Nay, so high should the quarrel arise upon the account of religion, that men should violate some of the nearest laws of nature; 'betray their friends and kinsfolk; the brother delivering up the brother to death, and the father the child, the children rising up against their parents, and causing them

to be put to death.' This he well foresaw (and the event truly answered it) would be the fate of its first appearing in the world: and indeed, considering the present state and circumstances of the world at that time, it could not reasonably be expected, that the Christian religion should meet with a better entertainment. For the genius and nature of its doctrine was such, as was almost impossible to escape the frowns and displeasure of men: a doctrine it was, that called men off from lusts and pleasures, and offered violence to their native inclinations; that required the greatest strictness and severity of life; obliged men 'to deny themselves, to take up their cross,' and to follow the steps of a poor crucified Saviour: and that upon little other encouragement at present, than the invisible rewards of another world. It introduced new rites and ceremonies, unknown to those of former ages, and such as did undermine the received and established principles of that religion, that for so many generations had governed the world: it revealed and brought to light such truths, as were not only contrary to the principles of men's education, but many of them above the reach of natural comprehension, too deep for the line of human reason to fathom or find out.

Upon these, and such like accounts, Christianity was sure to encounter mighty prejudices and potent opposition; and so it did; for no sooner did it peep abroad in the world, but it was 'every where spoken against.' Princes and potentates, and the greatest powers and policies of the world, did for some ages confederate and combine together, to extirpate and banish it out of the world: and certainly, if arms and armies, if strength and subtlety, if malice and cruelty could have stifled it, it had been smothered in its infancy and first delivery into the world. But notwithstanding all these oppositions, it still lifted up its head in triumph, and outbraved the fiercest storms of persecution: and as Tertullian told their enemies, "By every exquisite act of cruelty, they did but tempt others to come over to the party; the oftner they were mowed down, the faster they sprang up again, the blood of Christians making the church's soil more fat and fertile."

Hereupon the great enemy of mankind betook himself to other counsels, and sought to undermine, what he saw he could not carry by open assault and battery. He studied to leaven the minds of men with false and unjust prejudices

against Christianity, and to burden it with whole loads of reproaches and defamations, knowing no speedier way to hinder its reception, than to blast its reputation. For this purpose all the arts of spite and malice were mustered up, and Christians confidently charged with all those crimes that could render them and their religion vile and infamous. Now the things that were charged upon the Christians, were either such as respected their religion; or such as concerned their outward state and condition; or such as related to their moral carriage and behaviour, with some things relating to the matter or manner of their worship. We shall consider them in order, and how the Christians of those times vindicated themselves from these imputations.

The Christian religion at its first coming abroad into the world, was mainly charged with these two things, *Impiety and Novelty*. For the first, it was commonly cried out against, as a grand piece of *Atheism*: as an affront to their religion, and an undermining the very being and existence of their gods. This is the sum of the charge, as we find it in the ancient Apologists: more particularly Cæcilius, the heathen in Minucius Felix, accuses the Christians for a desperate, undone, and unlawful faction, who by way of contempt did snuff and spit at the mention of their gods, deride their worship, scoff at their priests, and despise their temples, as no better than charnel-houses, and heaps of bones and ashes of the dead. For these and such-like reasons, the Christians were every where accounted a pack of *Atheists*, and their religion *the Atheism*; and seldom it is that Julian the emperor calls Christianity by any other name. Thus Lucian, bringing in Alexander the impostor as setting up for an oracle-monger, ranks the Christians with Atheists and Epicureans, as those that were especially to be banished from his mysterious rites. In answer to this charge, the Christians pleaded especially these three things:—

First, That the Gentiles were for the most part incompetent judges of such cases as these, as being almost wholly ignorant of the true state of the Christian doctrine, and therefore unfit to pronounce sentence against it. Thus, when Crescens the philosopher had traduced the Christians, as atheistical and irreligious, Justin Martyr answers, that he talked about things which he did not understand, feigning things of his own head,

only to comply with the humour of his seduced disciples and followers; that in reproaching the doctrine of Christ, when he did not understand it, he discovered a most wicked and malignant temper, and shewed himself far worse than the most simple and unlearned, who are not wont rashly to bear witness and determine in things not sufficiently known to them: or, if he did understand its greatness and excellency, then he showed himself much more base and disingenuous in charging upon it what he knew to be false, and concealing his inward sentiments and convictions, lest he should be suspected to be a Christian. But Justin well knew, that he was miserably unskilful in matters of Christianity, having formerly had conferences and disputations with him about these things; and therefore offered the senate of Rome, (to whom he then presented his Apology,) if they had not heard the sum of it, to hold another conference with him, even before the senate itself; which he thought would be a work worthy of so wise and grave a council. Or, if they had heard it, then he did not doubt but they clearly apprehended how little he understood these things; or, if he did understand them, he knowingly dissembled it to his auditors, not daring to own the truth, as Socrates did in the face of danger:—an evident argument that he was "not a philosopher, but a slave to popular applause and glory."

Secondly, They did in some sort confess the charge, that according to the vulgar notion which the heathens had of their deities, they were atheists, i. e. strangers and enemies to them; that the gods of the Gentiles were at best but demons, impure and unclean spirits, who had long imposed upon mankind, and by their villanies, sophistries, and arts of terror, had so affrighted the common people, who knew not really what they were, and who judge of things more by appearance than by reason, that they called them gods, and gave to every one of them that name, which the demon was willing to take to himself. And that they really were nothing but devils, fallen and apostate spirits, the Christians evidently manifested at every turn, forcing them to the confessing it, while by prayer and invocating the name of the true God, they drove them out of possessed persons, trembling to encounter a Christian, as Octavius triumphantly tells Cæcilius. They entertained the most absurd and fabulous notions of their gods,

and usually ascribed such things to them, as would be accounted a horrible shame and dishonour to any wise and good man; the worship and mysterious rites of many of them being so brutish and filthy, that the more honest and severe Romans were ashamed of it, and therefore overturned their altars, and banished them out of the roll of their deities, though their degenerate posterity took them in again, as Tertullian observes. Their gods themselves were so impure and beastly, their worship so obscene and detestable, that Julius Firmicus advises them to turn their temples into theatres, where the secrets of their religion may be delivered in scenes; and to make their players priests, and that the common rout might sing the amours, the sports and pastimes, the wantonnesses and impieties of their gods, no places being so fit for such a religion as they. Besides the attributing to them human bodies, with many blemishes and imperfections, and subjection to the miseries of human life, and to the laws of mortality, they could not deny them to have been guilty of the most horrid and prodigious villanies and enormities, revenge and murder, incest and luxury, drunkenness and intemperance, theft and unnatural rebellion against their parents, and such like; of which their own writings were full almost in every page, which served only to corrupt and debauch the minds and manners of youth; as Octavius tells his adversary, where he pursues this argument at large with great eloquence and reason. Nay, those among them that were most inquisitive and serious, and that entertained more abstract and refined apprehensions of things than the common people, yet could not agree in any fit and rational notion of a Deity; some ridiculously affirming one thing and some another, until they were divided into a hundred different opinions, and all of them further distant from the truth, than they were from one another; the vulgar in the meanwhile making gods of the most brutish objects, such as dogs, cats, wolves, goats, hawks, dragons, beetles, crocodiles, &c. This Origen against Celsus particularly charges upon the Egyptians. "When you approach (says he) their sacred places, they have glorious groves and chapels, temples with goodly gates and stately porticoes, and many mysterious and religious ceremonies; but when once you ar[e] entered, and got within their temples, you shall see noth[ing] but a cat, or an ape, or a crocodile, or a goat, or a dog we

shipped with the most solemn veneration." Nay they deified senseless and inanimate things, that had no life or power to help themselves, much less their worshippers, as herbs, roots, and plants; nay, unmanly and degenerate passions, fear, paleness, &c. They fell down before stumps and statues, which owed all their divinity to the cost and folly of their votaries; despised and trampled on by the sorriest creatures, mice, swallows, &c. who were wont to build nests in the very mouth of their gods, and spiders to perriwig their heads with cobwebs; being forced first to make them, and then make them clean, and to defend and protect them, that they might fear and worship them, as he in Minucius wittily derides them: "In whose worship there are (says he) many things that justly deserve to be laughed at, and others that call for pity and compassion." And what wonder now, if the Christians were not in the least ashamed to be called atheists, with respect to such deities, and such a religion as this was?

Thirdly, In the strict and proper notion of atheism, they no less truly than confidently denied the charge, and appealed to their severest adversaries, whether those who owned such principles as they did, could reasonably be styled atheists. None ever pleaded better and more irrefragable arguments for the existence of a supreme infinite Being, who made and governs all things by infinite wisdom and almighty power; none were ever more ready to produce a most clear and candid confession of their faith, as to this grand article of religion than they. "Although we profess ourselves atheists, with respect to those whom you esteem and repute to be gods, (so their apologist tells the senate,) yet not in respect of the true God, the parent and fountain of wisdom and righteousness, and all other excellencies and perfections, who is infinitely free from the least contagion or spot of evil. Him, and his only begotten Son (who instructed us and the whole society of good angels in these divine mysteries) and the Spirit of prophesy, we worship and adore, honouring them in truth, and with the highest reason, and ready to communicate these things to any one that is willing to learn them, as we ourselves have received them. Can we then be atheists, who worship the great Creator of this world, not with blood, incense and offerings, (which we are sufficiently taught he stands in no need of,) but exalt him according to our power with prayers

and praises, in all the addresses we make to him: believing this to be the only honour that is worthy of him, not to consume the creatures which he has given us for our use, and the comfort of those that want, in the fire by sacrifice; but to approve ourselves thankful to him, and to sing and celebrate rational hymns and sacrifices, pouring out our prayers to him as a grateful return for those many good things which we have received, and do yet expect from him. according to the faith and trust that we have in him." To the same purpose Athenagoras, in his return to this charge: "Diagoras indeed was guilty of the deepest atheism and impiety; but we who separate God from all material being, and affirm him to be eternal and unbegotten, but all matter to be made and corruptible, how unjustly are we branded with impiety! It is true, did we side with Diagoras in denying a Divinity, when there are so many and such powerful arguments from the creation and government of the world, to convince us of the existence of God and religion, then both the guilt and punishment of atheism might deservedly be put upon us. But when our religion acknowledges one God, the maker of the universe, who being uncreate himself, created all things by his word, we are manifestly wronged both in word and deed; both in being charged with it, and in being punished for it." We are accused (says Arnobius) for introducing profane rites and an impious religion; but tell me, O ye men of reason, how dare you make so rash a charge? To adore the mighty God, the sovereign of the whole creation, the Governor of the highest powers, to pray to him with the most obsequious reverence; under an afflicted state to lay hold of him with all our powers, to love him, and look up to him; is this a dismal and detestable religion, a religion full of sacrilege and impiety, destroying and defiling all ancient rites? Is this that bold and prodigious crime for which your gods are so angry with us, and for which you yourselves do so rage against us, confiscating our estates, banishing our persons, burning, tearing, and racking us to death with such exquisite tortures? We Christians are nothing else but the worshippers of the supreme King and Governor of the world, according as we are taught by Christ our Master. Search and you will find nothing else in our religion. This is the sum of the whole affair; this the end and design of our divine offices; before him it is that we

are wont to prostrate and bow ourselves, him we worship with common and conjoined devotions, from him we beg those things which are just and honest, and such as are not unworthy of him to hear and grant." So little reason had the enemies of Christianity to brand it with the note of atheism and irreligion.

No. 64.

The Destruction of Jerusalem.

The different prophecies of Christ respecting Jerusalem may be condensed into a single view.

"And Jesus went out, and departed from the temple; and his disciples came to him, for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many. And the time draws near; and ye shall hear of wars, and rumours of wars, —or commotions: these things must first come to pass, but the end is not yet. Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights; and great signs shall there be from heaven. All these things are the beginning of sorrows. But, before all these things, shall they lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake. And many shall be offended. Ye shall be betrayed both by parents and brethren, and kinsfolk and friends; and some of you shall they cause to be put to death, and ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. And many false prophets will arise and deceive many: and, because iniquity shall abound, the love of many shall wax cold. And the gospel must first be published among

all nations, and then shall the end come. When ye, therefore, shall see Jerusalem encompassed with armies, and the abomination of desolation stand in the holy place, and where it ought not, then let them which are in Judea flee to the mountains, and let him which is in the midst of it depart out. Let him which is on the house-top not go down into the house, neither enter therein to take any thing out of his house. Neither let him that is in the field turn back again for to take up his garment, for these are the days of vengeance. But woe unto them that are with child, and to them that give suck in those days; for there will be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led captive into all nations. There shall be great tribulation, snch as was not from the beginning of the world to this time, no, nor ever shall be; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. This generation shall not pass away till all these things be done.

"Woe unto you, scribes and Pharisees; fill ye up the measure of your fathers. Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.

"When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."

These prophecies, from the Old Testament and from the New, repel the charge of ambiguity. They are equally copious

and clear. History attests the truth of each and all of them; and a recapitulation of them forms an enumeration of the facts. *False Christs appeared.* Simon Magus boasted that he was some great one. Dositheus, the Samaritan, pretended that he was the lawgiver prophesied of by Moses. Theudas, promising the performance of a miracle, persuaded a great multitude to follow him to Jordan, and deceived many. The country was filled with imposters and deceivers, who induced the people to follow them into the wilderness;—their credulity became the punishment of their previous scepticism, and, in one instance, the tumult was so great that the soldiers took two hundred prisoners, and slew twice that number. *There were wars and rumours of wars; nation rose against nation, and kingdom against kingdom.* The Jews resisted the erection of the statue of Caligula in the temple; and such was the dread of Roman resentment, that the fields remained uncultivated. At Cæsarea, the Jews and the Syrians contended for the mastery of the city. Twenty thousand of the former were put to death, and the rest were expelled. Every city in Syria was then divided into two armies, and multitudes were slaughtered. Alexandria and Damascus presented a similar scene of bloodshed. About fifty thousand of the Jews fell in the former, and ten thousand in the latter. The Jewish nation rebelled against the Romans; Italy was convulsed with contentions for the empire; and, as a proof of the troublous and warlike character of the period, within the brief space of two years, four emperors, Nero, Galba, Otho, and Vitellius, suffered death. *There were famines, pestilences, and earthquakes in divers places.* In the reign of Claudius Cæsar there were different famines. They continued to be severe for several years throughout the land of Judea. Pestilence succeeded them. In the same reign there were earthquakes at Rome, at Apamea, and at Crete. In that of Nero there was an earthquake in Campania, and another in which Laodicea, Hierapolis, and Colosse were overthrown, and others are recorded to have happened in various places, before the destruction of the city of Jerusalem. "The constitution of nature," says the Jewish historian, "was confounded for the destruction of men, and one might easily conjecture that no common calamities were portended." *And there were fearful sights and signs from heaven.* Tacitus and Josephus

agree in relating and in describing events so surprising and supernatural, that their narrative perfectly accords with the previous prediction. And the fact cannot be disputed, that, whatever these sights were, the minds of men were impressed with the idea that they were indeed signs from heaven: and even this could never have been foreseen by man. There is surely something at least unaccountable in their prediction, and in their relation by historians, unprejudiced and unfriendly to the cause which their testimony supports. *The disciples of Jesus were persecuted, imprisoned, afflicted, and hated of all nations, for his name's sake, and many of them were put to death.* Peter, Simon, and Jude were crucified: Paul was beheaded; Matthew, Thomas, James, Matthias, Mark, and Luke, were put to death in different countries, and in various manners. There was a war against the very name. They were accused of hatred to the human race. The prejudices and the interests of the supporters of paganism were every where against them; and, in one memorable instance, Nero, to screen himself from the guilt of being the incendiary of his capital, accused the innocent but hated Christians of that atrocious deed, and inflicted upon them the most excruciating tortures. He made their sufferings a spectacle and a sport to the Romans. To compensate for his disappointment in not trampling on the ashes of Rome, as well as to cloak his iniquity, the monster (for the man and the monarch were both laid aside) gratified his savage lust of cruelty, by the substitution of one feast for another; he selected the Christians for his victims, from the general odium under which they lay; and their very name became the warrant for that selection, and sufficed to sanction the infliction of unheard of barbarities. *Many shall be offended and shall betray one another; and the love of many shall wax cold.* The apostle of the Gentiles often complained of false brethren, that many turned away from him, and that he stood alone, forsaken by all, when he first appeared before Nero. And Tacitus testifies that very many were convicted, on the evidence of others who had previously been accused. *But the gospel was published throughout the world,* in defiance of all peril and persecution. In the age of the apostles, epistles were addressed to Christians at Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica, and in Pontus, Galatia, Cap-

padocia, Asia, and Bithynia. After Christ delivered this prophecy, he was in a little time forsaken by all his disciples, and put to death as a criminal. At their first assembly, they were a little flock, the number of the names together were about a hundred and twenty. And unpromising as the prospect was, a few fishermen of Galilee, aided afterwards by a tent-maker of Tarsus, circumscribed not their labours, in the preaching of the gospel, by the boundaries of the Roman empire. Could the reception or the fate of Christ himself have warranted such a conclusion? Did ever any cause triumph by such means? or was there any cause opposed like his? And could any thing be more unlikely to have been clearly foreseen and positively affirmed? All these events preceded the destruction of Jerusalem, and then the end of that city was at hand. The signs of its approaching ruin are given as a warning to depart from it. *Jerusalem was encompassed with armies.* The Roman armies, with their idolatrous ensigns, which were an abomination to the Jews, surrounded it; but instead of being a signal for flight, this would naturally have implied the impossibility of escape, and the warning would have been in vain. Yet the words of Jesus did not deceive his disciples. Cestius Gallus, the Roman general, besieged Jerusalem; but immediately after, contrary to all human probability, an interval was given for escape. He suddenly and causelessly retreated, though some of the chief men of the city had offered to open to him the gates. Josephus acknowledges that the utmost consternation prevailed among the besieged, and that the city would infallibly have been taken. And he attributes it to the just vengeance of God, that the city and the sanctuary were not then taken, and the war terminated at once. He relates also, how many of the most illustrious inhabitants departed from the city, as from a sinking vessel; and how, upon the approach of Vespasian afterwards, multitudes fled from Jericho into the mountainous country. Thither, and to the city of Pella, fled all the disciples of Jesus, as credible historians assert. And, amidst all the succeeding calamities, *not a hair of their heads did perish.*

There shall be great tribulation such as was not from the beginning of the world to this time, no, nor shall ever be. There shall be great distress in the land, and wrath upon this people. These are the days of vengeance. Such are

some of the words of Jesus, relative to the destruction of Jerusalem; and all the previous prophecies regarding it were of the same sad import. The particulars of the siege are all related by Josephus, and form a detail of miseries that admit not of exaggeration; and which he repeatedly declares, in terms that entirely accord with the language of prophecy, are altogether unequalled in the history of the world.—No general description can give a just idea of calamities the most terrible that ever nation suffered. The Jews had assembled in their city from all the surrounding country, to keep the feast of unleavened bread. It was crowded with inhabitants when they were all imprisoned within its walls. The passover, which was commemorative of their first great deliverance, had collected them for their last signal destruction. Before any external enemy appeared, the fiercest dissensions prevailed; the blood of thousands was shed by their brethren; they destroyed and burned in their frenzy their common provisions for the siege; they were destitute of any regular government, and divided into three factions. On the extirpation of one of these, each of the others contended for the mastery. The most ferocious and frantic, the robbers or zealots, as they are indiscriminately called, prevailed at last. They entered the temple, under the pretence of offering sacrifices, and carried concealed weapons for the purpose of assassination. They slew the priests at the very altar; and their blood, instead of that of the victims for sacrifice, flowed around it. They afterwards rejected all terms of peace with the enemy; none was suffered to escape from the city; every house was entered, every article of subsistence was pillaged, and the most wanton barbarities were committed. Nothing could restrain their fury; wherever there was the appearance or scent of food, the human bloodhounds tracked it out; and though a general famine raged around, though they were ever trampling on the dead, and though the habitations for the living were converted into charnel-houses, nothing could intimidate, or appal, or satisfy, or shock them, till Mary, the daughter of Eleazar, a lady once rich and noble, displayed to them and offered them all her remaining food, the scent of which had attracted them in their search,—the bitterest morsel that ever mother or mortal tasted,—the remnant of her half-eaten suckling. Sixty thousand Roman soldiers unremittingly besieged them; they

encompassed Jerusalem with a wall, and hemmed them in on every side; they brought down their high and fenced walls to the ground; they slaughtered the slaughterers, they spared not the people; they burned the temple in defiance of the commands, the threats, and the resistance of their general. With it the last hope of all the Jews was extinguished. They raised, at the sight, a universal but an expiring cry of sorrow and despair. Ten thousand were there slain, and six thousand victims were enveloped in its blaze. The whole city, full of the famished dying, and of the murdered dead, presented no picture but that of despair, no scene but of horror. The aqueducts and the city sewers were crowded as the last refuge of the hopeless. Two thousand were found dead there, and many were dragged from thence and slain. The Roman soldiers put all indiscriminately to death, and ceased not till they became faint and weary and overpowered with the work of destruction. But they only sheathed the sword to light the torch. They set fire to the city in various places. The flames spread everywhere, and were checked but for a moment by the red streamlets in every street. Jerusalem became heaps, and the mountain of the house as the high places of the forest. Within the circuit of eight miles, in the space of five months,—foes and famine, pillage and pestilence within,—a triple wall around, and besieged every moment from without,—eleven hundred thousand human beings perished, though the tale of each of them was a tragedy. Was there ever so concentrated a mass of misery? Could any prophecy be more faithfully and awfully fulfilled? The prospect of his own crucifixion, when Jesus was on his way to Calvary, was not more clearly before him, and seemed to affect him less, than the fate of Jerusalem. How full of tenderness, and fraught with truth, was the sympathetic response of the condoling sufferer, to the wailings and lamentation of the women who followed him, when he turned unto them and beheld the city, which some of them might yet see wrapt in flames and drenched in blood, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they will say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these

things in the green tree, what shall be done in the dry?" No impostor ever betrayed such feelings as a man, nor predicted events so unlikely, astonishing, and true, as an attestation of a divine commission. Jesus revealed the very judgments of God; for such the instrument, by whom it was accomplished, interpreted the capture and destruction of Jerusalem, acknowledging that his own power would otherwise have been ineffectual. When eulogized for the victory, Titus disclaimed the praise, affirming that he was only the instrument of executing the sentence of the divine justice. And their own historian asserts, in conformity with every declaration of Scripture upon the subject, that the iniquities of the Jews were as unparalleled as their punishment.

All these prophecies, of which we have been reviewing the accomplishment, were delivered in a time of perfect peace, when the Jews retained their own laws, and enjoyed the protection, as they were subject to the authority, of the Roman empire, then in the zenith of its power. The wonder excited in the minds of his disciples at the strength and stability of the temple, drew forth from Jesus the announcement of its speedy and utter ruin. He foretold the appearance of false Christs and pretended prophets; the wars and rumours of wars; the famines and pestilences and earthquakes and fearful sights that were to ensue; the persecution of his disciples; the apostacy of many; the propagation of the gospel; the sign that should warn his disciples to flee from approaching ruin; the encompassing and enclosing of Jerusalem; the grievous affliction of the tender sex; the unequalled miseries of all; the entire destruction of the city; the shortening of their sufferings, that still some might be saved; and that all this dread crowd of events, which might well have occupied the progress of ages, was to pass away within the limits of a single generation. None but He who discerns futurity could have foretold and described all these things: and their complete and literal fulfilment shews them to be indubitably the revelation of God.

But the prophecies also mark minuter facts, if possible more unlikely to have happened. Jerusalem was to be ploughed over as a field; to be laid even with the ground; of the temple one stone was not to be left upon another; the Jews were to be few in number; to be led captive into all nations; to be sold for slaves and none would buy them. And each of these

predictions was strictly verified. Titus commanded the whole city and temple to be razed from the foundation. The soldiers were not then disobedient to their general. Avarice combined with duty and with resentment: the altar, the temple, the walls, and the city, were overthrown from the base, in search of the treasures which the Jews, beset on every hand by plunderers, had concealed and buried during the siege. Three towers and the remnant of a wall alone stood, the monument and memorial of Jerusalem; and the city was afterwards ploughed over by Terentius Rufus. In the siege, and in the previous and subsequent destruction of the cities and villages of Judea, according to the specified enumeration of Josephus, about one million three hundred thousand suffered death. Ninety-seven thousand were led into captivity. They were sold for slaves, and were so despised and disesteemed, that many remained unpurchased. And their conquerors were so prodigal of their lives, that, in honour of the birthday of Domitian, two thousand five hundred of them were placed, in savage sport, to contend with wild beasts, and otherwise to be put to death.

But the miseries of their race were not then at a close. There was a curse on the land, that hath scathed it, a judgment on the people that hath scattered them throughout the world. Many prophecies respecting them yet remain to be considered, and much of their history is yet untold. The prophecies are as clear as the facts are visible.

No. 65.

The Hindu Incarnations contrasted with Jesus Christ.

In order to defend the Hindu gods, Mora Bhatta has ventured on a comparison of the accounts given respecting them in the Hindu shástras, and the descriptions of God,* and the incarnate Jesus, contained in the Christian Scriptures. There are several observations scattered throughout his tract on this subject. Had he prosecuted it to any extent, it would have been fatal to his cause, and he would have seen that he could not have adopted a more effectual way of bringing ruin on his own religion. In the remarks which he has made, there is nothing like a fair view of the subject, and there are

several most important errors. He is correct, however, when he says that in the Christian Scriptures, "One God is set forth." This glorious being is represented in these writings as possessed of every possible perfection, and adorned with every possible excellency. They unfold him as infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth. They not only ascribe to him exalted and perfectly good attributes and qualities; but they shew us these attributes and qualities in constant operation. They exhibit him as the Creator,—not like the Hindu creators, labouring under the difficulties of his work, overcome with perplexities, and resorting to the meanest, and most foolish expedients, but calling worlds into existence by the word of his power, arranging them according to his will, and breathing into their various inhabitants the breath of life. They represent him as the Governor, not afraid like the Hindu deities, of losing his throne by the intrigues of his fellows, by the merits of men, or the efforts of devils; but as ordering all things according to the counsel of his will, as controlling and punishing the wicked, and as manifesting his glory by the very efforts which are made to obscure it. They represent him as the Preserver, not as the Hindu Vishnu, degrading himself by deceiving the objects of his care, and participating in their sins; but as making a gracious and abundant provision for the supply of the wants of all his creatures, in the exercise of unspotted purity. They manifest him as the Saviour, not capriciously extending mercy in return for the miserable, and polluted gifts, penances, and services of sinful and rebellious man; but as displaying through the work and merit of Christ, his justice and holiness, at the very time when he discovers his compassion, and saves, and sanctifies the guilty.

The doctrine of the Trinity, contained in the Christian Scriptures, as Mora Bhatta seems to be aware, destroys not the Unity of God; and, from the manner in which it is exhibited, the divine glory is exhibited. The Father, Son, and the Holy Spirit, who are to be found in Him who is the only living and true God, have the same attributes, the same power, the same will, and the same glory. They never contend, like the Hindu gods, about their respective greatness. They never form, like the Hindu gods, separate purposes.

They never endeavour to thwart one another in their several works. They have existed from all eternity in the relations in which they are at present. The Son, who is so denominated, not because of derived existence, for he is without beginning, but because he is of the same nature with the Father, because he is the object of the Father's love, and because he displays the Father's glory, assumed the soul and body of man, that he might make an atonement for sin. In the state of his incarnation, and in the manifestations made by the Holy Spirit, there was committed no sin, and there was done nothing to disparage the godhead; and there took place nothing inconsistent with its omnipresence, and spirituality. There is nothing similar to the accounts of them contained in the bible, to be found in the stories of the Hindu shástras, concerning Brahmá, Vishnu, Shiva, Krishna, Ráma, and others. This subject, and the observations of the Bhatta upon it, require particular consideration.

There is a great difference between the incarnation of Jesus Christ, and the reported incarnations of Ráma, Krishna, and others, in reference to their *object*. The purpose of the Ráma Avatára is said to have been the destruction of the giant Rávana; but this object must appear altogether trifling and inadequate. God, who is infinitely powerful, could accomplish it, without becoming incarnate; for he who gives life, can take it away at his pleasure. The purpose of the Krishna Avatára is said to have been the destruction of the giant Kansa and others. This object is similar to that of the Ráma Avatára, and could have been accomplished without an incarnation. Krishna, moreover, continued in the world doing mischief long after it is said to have been accomplished. The purpose of the Christ-Avatára was the endurance of the punishment due for the sins of believers, the manifestation of the divine holiness and purity, and the exaltation of believers to a state of unspeakable glory and bliss. This was a great object, an object worthy of an incarnation, and an object, which, as far as our knowledge goes, we are warranted in saying could not have been accomplished without an incarnation. "We reply," says Mora Bhatta Dándekara, "that God is omnipotent, and that by saying that he had no other way of saving men, you fix an indelible stain on the glory of his infinite power." I maintain, in opposition to this argument,

that the salvation of sinners, is not one with which mere *power* is connected, as is the case in the destruction of wicked giants; but it is one with which the justice and the holiness of God, his glory and majesty as the governor of the universe, and the moral good of intelligent creatures, are directly connected. Sin deserves punishment, and, consequently, if sinners be saved at all, it is manifest that their salvation must be effected in the exercise of divine grace; for it is only through the exercise of this attribute, that the fit punishment of sin can be averted. But a grand difficulty immediately presents itself. God is not only rich in mercy, but he is infinite in holiness and purity, and cannot, without the greatest detriment to the government of his creatures, deal with sinners, without shewing that sin is infinitely hateful in his eyes, that it is an evil of the greatest magnitude, and that, if persisted in, it must be attended with everlasting ruin. Nothing which the creature can do can remove the guilt of sin; for if man were to have the power of sinning, and of removing his sin, when he pleases, it is manifest that he would never continue obedient, and that angels and other intelligent beings, on seeing his conduct and success, might be tempted to disrespect the divine authority, and to rebel against the divine law. A scheme of salvation must be resorted to in which the divine mercy, and the divine holiness and justice, must be alike displayed, the salvation of men from the power and punishment of sin accomplished, and the evil of sin most emphatically exhibited. Such a scheme is to be found only in Christianity. According to its fundamental principles, "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ became the willing, and sufficient, surety and substitute of those whom God determined to save, and assumed a body and a human soul, without which he could not have suffered the punishment due for their sins. God is just in accepting the works, sufferings, and death of Christ, because being those of a divine person, they were infinitely meritorious. God in pardoning sin, for the sake of Christ, shows that it is an infinite evil: for, if he spared not his own Son, when he stood in the room of the guilty, he will not spare sinners when they stand on their own footing; and, because if sin is not restrained throughout the universe by the

exhibition of God's dealing with Christ his own Son, it must be evident that sinners must infallibly be left, in all time to come, to suffer the punishment which is due to them.

There is a great difference between the incarnation of Jesus Christ, and those of Ráma and Krishna, in regard to their *conduct*. We have already seen that Ráma and Krishna committed the most flagrant sins; and it is manifest, that their history presents little to our view, but disputation, war and destruction. In Jesus Christ, however, we see nothing but the display of perfect purity of character, the practice of that which is good, and the manifestation of the divine glory. He was born without sin, for he was conceived by the power of the Holy Ghost in the womb of a virgin. During the whole course of his life, he continued holy. He committed no evil action, he spoke no evil word, and he cherished no evil thought. He fell into no mistake. He employed himself in doing good. When he performed miracles, to confirm his mission, and to manifest the divine glory, the deaf by his word began to hear, the dumb to speak, the blind to see, and the lame to walk, and the sick to rejoice in their returning health. He walked upon the sea; and he raised the dead. For all his wonderful works, there was a suitable reason, and in connexion with them, no deception was practised. They are completely opposed to the reputed miracles of Krishna, which may be characterized as tricks, as extravagant, and unnecessary. As the greatest instructor who ever appeared in the world, he declared without partiality the divine glory to all around him, whether rich or poor, high or low, young or old. He spoke with earnestness, authority, and power; and even his enemies confessed that never man spake like him. His doctrines were important; and they referred only to the character of God, the salvation of men, and other matters connected with them. In these respects, they were at an infinite distance from the reported conversations of Ráma, Krishna, and others, in which there are many trifles, and many blunders. Christ came into the world to suffer in the room of man, and, instead of "sporting himself at pleasure" like the Hindu Avatáras, he subjected himself to pain and suffering, which cannot be described. He voluntarily allowed himself to be nailed to the cross, took upon himself the load of the world's guilt, and gave his life as the ransom of his

people. In all this humiliation we see the most striking condescension, and the most overwhelming love; and are led to trust in him and serve him. He continued in the grave for three days,—a time sufficient to convince the world that he had truly died. He then rose again by his own power, and, after instructing his disciples in the nature of his reign, and commanding them to proclaim remission of sins in his name throughout the world, he ascended in the sight of his disciples, with his body, to heaven. In the place where God especially manifests his glory, he continues as the intercessor and advocate of his people; and the prayers for the pardon of iniquity, the sanctification of the soul, and eternal joy, presented in his name, and with a reliance on his merits, find acceptance with the Father. The actions of Ráma and Krishna, when compared with those to which we have now alluded, are lighter than vanity. Let the wise men of the earth make full inquiry into the subject, and decide accordingly.

There is a great difference between the incarnation of Jesus Christ, and those of Ráma, Krishna, &c. in regard to the *application of their benefits*. "If by our own good deeds we cannot obtain salvation," says Mora Bhatta Dándekara, "the good deeds of Krishna, if we worship him in sincerity, will effect that salvation for us." We have already seen what was the object of this Avatára; and it is impossible to conceive how the achievements of him, who is merely represented as a giant-killer, can be in the slightest degree available for the purpose here mentioned. He accomplished nothing which had any reference to the carrying away of the sins of mankind. The persons who preceded him in the world, and the persons who live in the present day, can receive no advantage from him of any kind. Christ, as we have seen, died for sinners, and suffered the punishment due for their transgressions. A promise of his advent, and work, was given to man on the entrance of sin into the world; and as he was the surety of man from the beginning, those who believed in him, and expected his advent, were saved through his merits. Those who have followed him and been acquainted with his history, have been saved by referring to what he has done, and by resting their confidence upon his righteousness. "The conduct of Jesus Christ," says the Bhatta, "has laid open the way of wickedness to men. If you ask how this is the case, we

reply that Jesus Christ tells you only to believe in him, and promises on this condition to take on himself all your sins whether old or new, and thus accomplish your salvation. Will not men who are spontaneously given to sin, on hearing such a promise as this, believe in Jesus Christ, and prepare themselves to commit sin up to the full extent of their desire." The Bhatta seems to have been aware of his perversion of Christian doctrine, for he immediately adds, "No, no; you mistake altogether the meaning of the words believing in Christ. To believe in Christ is to obey his commands." He seems also to have been altogether unacquainted with one of the first principles of Christianity, that Christ is the Saviour from the power, and dominion of sin, as well as from its punishment. In the gospel, there is an offer of pardon; but this offer can be received only by those persons who acknowledge the holiness, justice, and goodness of God's law, who are ready to love the Saviour, and are inclined to obey him; who can have no peace, and no hope, in a state of absolute disobedience; who receive the Holy Ghost, who enters into their souls, purifies them gradually from their evil desires and passions, and prepares them for heaven, into which nothing which is impure can enter, and in which nothing which is impure can dwell. No other religion makes any provision for securing holiness, but the Christian. It is the special work of the Spirit, whom we have just mentioned, to make the soul holy, as it is the work of the Father to send his Son into the world, and the work of the Son to give his life for the ransom of men.

There is a great difference between the Avatára of Jesus Christ, and the reported Avatáras of Ráma, Krishna, &c. in regard to the *evidence* on which their stories rest. In perusing the accounts of Ráma and Krishna, we perceive little or nothing but direct and palpable contradictions, and inconsistencies, overwhelming abominations, and the grossest exaggeration. Instead of being led to acknowledge that these accounts are sanctioned, and exhibited, by heaven, we plainly perceive that there is nothing of that air of credibility about them, which can entitle them to the smallest respect as human historical compositions. They are filled with the extravagant fancies of the Hindu poets, who either attempt to praise the deeds of some deceased kings, or who, from the stores of their

own imagination, and the aid of the poetical art, and the direction of the popular superstition, merely seek the amusement of the readers, and their own renown.* They contain, in short, few moral lessons of the slightest utility, but, on the contrary, much which is calculated to disgust every mind which has the slightest regard to moral purity; and they are, in every respect, unworthy of being ranked as divine revelations. The history of the Lord and Saviour Jesus Christ is, in all these points, directly opposed to them. Its statements are distinguished by the greatest simplicity. From beginning to end they are consistent with one another. They are important; they are holy in their tendency; they are distinguished by the greatest wisdom; they present us with an account of a perfect character, so minute and so extensive, and so varied in its relations, that it never could have been delineated had it not been real. They form part of a book so glorious, that it must have come from God. The most highly endowed man on earth could not, by his own unassisted reason, have described God as it has described him; could not have illustrated the divine works as it has illustrated them; could not have revealed the state of man as it has revealed it; could not have pointed out such a way of salvation, as it has pointed out; could not have unfolded holiness, as it has unfolded it; and could not have revealed such a state of bliss as it has revealed. I invite the attention of all the Hindus to this subject, convinced that, after inquiry, it will be found to be such as I have represented it. I also call upon them to examine the history of the Bible. They will find that it has always gained great credence in the world, since the time it was composed; that it never could have gained this credence had it not been true; and that its witnesses had a sufficient knowledge of facts, and gave their testimony in opposition to all their worldly advantages, and amidst persecution, and in circumstances, which do not leave the shadow of a doubt in any candid mind as to their veracity.

No. 66.

Salvation not by Hinduism.

SALVATION, and its accompanying blessings, cannot be the result of the observance of the means prescribed in the Hindu

shástras. These means of deliverance have no connexion with the true God, as must be apparent from the observations which have been made; and, on this account, as well as on account of their intrinsic unsuitableness, they must be pronounced inefficacious. Though some of them are of a mixed nature, they may be all arranged under six classes. Some of them respect the bráhmans, some the gods, some the community in general, some the individuals themselves, some the dead, and some brute animals, and inanimate objects.

The Hindu Scriptures err most egregiously, when they teach that sin will be removed by the entertainment and worship of *bráhmans*, and by granting them employment, and presenting them with gifts. As sin is an offence against God, the person who has committed it must be liable to the divine displeasure and wrath, till he is delivered through merit sufficient to cover it. Should services of the nature referred to be required by God, and shonld they even be perfectly performed, the guilt of the sin which has been committed would still remain. I am filled with pity when I perceive how my fellow-creatures suffer themselves to be deluded on this subject. A little inquiry would shew them, that the writers of the Hindu shástras must have been bráhmans, who were more desirous of their own benefit than of the glory of God. This is apparent from the claims, and assertions of the bráhmans. The remarks which I have already made on this subject, may not be without use; but it may be proper to extend them. The bráhmans, according to the Hindu religion emanated from Brahmá's mouth. They only must read, and interpret the Veda. Their wrath is as dreadful, as that of the gods. They, and their wives, and daughters, are to be worshipped. They have in many instances, kicked, and beaten, and cursed, and frightened, and degraded the gods and destroyed their children. One of their number (Brihaspati) is said to have turned the moon into a cinder; and another (Vishvakarma)* to have cut the sun into twelve pieces. The same individual is said to have made heaven; and another of his caste is said to have made a child of grass, which Sítá could not distinguish from her own son. Kashyapa made fire; Bhrigu imparted to it its property of consumption, and Sapta gave its property of extinction. Agastya swallowed the sea at three sips, and gave it out again impregnated with

salt. By such fabrications as these the attempt has been made to secure to the bráhmans veneration and awe. The endeavour also has been made to secure to them their lives. They must not be killed for the most enormous offences. When an individual weeps for any person whom they may have killed, *he* must make an atonement. Durgá is pleased with the blood of a man a thousand years; but no bráhman must be sacrificed to her. Garuda used to eat every sort of creature, except bráhmans who, if swallowed, would have caused an insufferable pain in his stomach. "A twice-born man," says Manu, "who barely assaults a bráhman with an intention to hurt him, shall be whirled about for a century in the hell named Tamisra; but having smitten him in anger, and by design, even with a blade of grass, he shall be born in one and twenty transmigrations, from the wombs of impure quadrupeds." Life, however, must not only be preserved; but it must be rendered comfortable. The bráhmans get all the offerings made at the temples; and the most heinous sins are atoned for by giving them presents. If a man sell his cow, he will go to hell; if he give her in a donation to a bráhman he will go to heaven. If on Gangá's anniversary whole villages be given to bráhmans, the person presenting them will acquire all the merit which can be obtained: his body will be a million of times more glorious than the sun; he will have a million of virgins, many carriages, palanquins with jewels; and he will live in heaven with his father as many years as there are particles in the land given to bráhmans. Land given to bráhmans secures heaven; a red cow, a safe passage across the boiling infernal Veitarani; a house, a heavenly palace; an umbrella, freedom from scorching heat; shoes, freedom from pain when walking; perfumes, freedom from offensive smells; feasting of bráhmans, the highest merit. If a house be defiled by an unclean bird sitting down upon it, it becomes pure when presented to a bráhman. A proper gift to a bráhman on a death-bed will secure heaven to a malefactor. The bráhmans oblige the other castes, when they condescend to receive any thing from them. I must here stop. It must be evident, as I have said, that the Hindu religion was framed by bráhmans, and not by God. Those men are sadly deluded who think that they will obtain pardon and salvation from them, or by offerings made to them.

The service of the *Hindu gods*, as a cause of the removal

of sin, is equally inefficacious as the service of the bráhmans. The meditation, on the gods, whether as *smarana*, *manana*, *nididhyása*, or *sákshátkára*; the taking of their names; the celebrating of their praises; the performance of vows on their behalf, whether distinguished as *vrata*, or as *kámana* and *mánana*; the building of temples for them, or the erection of images; the offering to them gifts, the performance of sacrifice and burnt-sacrifice; the addressing them in prayer; the listening to their shástras; the repetition of the Gayatrí; and all the other rites which respect them, are positively and directly sinful; in as much, as according to what has been already shewn, these gods are no gods, but merely imaginary sinful beings. The true God must condemn such services as those referred to; and, even though the persons performing them should profess to regard *him* as their object, they could not be viewed as an atonement for sin. God requires all the services of men; and supposing them rendered at any given period, as they never are, they could not make amends for deficiencies. A debt contracted with a merchant is not cancelled though every article subsequently purchased be regularly paid for.

The exercise of hospitality, the relief of the poor and afflicted, the planting of trees, the digging of wells, and tanks, and other works of a like nature performed for the benefit of the *community* are commendable. They cannot atone, however, for the sin of the soul, which is committed against the majesty of Heaven, and which involves the charge of rebellion against the supreme God.

Most of the ceremonies which have a special reference to the *worshippers themselves*, I hold to be decidedly sinful. It is a great delusion to suppose that a crime is atoned for by the punishment inflicted by a magistrate. The allegation, in fact, implies that there is no God, whose offended law requires satisfaction. The man who betakes himself to a forest, for the purpose of ending his days, only deprives his friends of the aid which he is bound to render them, and the influence which would arise from his alleged piety. The person who performs ablution at his own door, or who proceeds, with this object in view, to sacred places, forgets that no water can reach his heart which is the seat of sin, or blot out the record of his guilt from the book of God's remembrance. Fasting

and self-inflicted torments, though they are represented as the sources of a merit which deifies the person who practises them, and which terrifies the gods, sometimes prevent the service of God, and can in no situation alter the resolution of God to punish the workers of iniquity: they would not even avail before an earthly prince. The use of the *Panchagavya*, the suppression of the breath, and other atonements of a like nature are so trifling that they ought never to be mentioned. The performance of Satí, on the funeral pile, or on the banks of the Ganges, and the prostration before the moving wheels of an idol's chariot, form the worst species of murder, the species from which nature revolts, and that which must be in the highest degree displeasing to God, who has given life in order that it may be preserved by all lawful means, and which is even regarded by the brute animals.

The doctrine that the *dead* receive benefit from the *Shraddhas*, or other services performed on their behalf by their surviving relatives, is opposed to the best interests of morality. It diminishes the fear of punishment in the wicked; and encourages them in their sin, inasmuch as it excites the hope of future deliverance, without any regard to their moral state as personally responsible. It is vain, then, to expect, that any merit will arise from these rites to those who practise them. They encourage the grossest delusion; and they place ceremonies in the room of that purity of heart which God demands, and view insignificant services as equally available with the divine forgiveness.

The worship of *inanimate objects* and *brute animals*, though recommended in the Hindu shástras, and daily practised by the bráhmans and others, is in the highest degree absurd and sinful. The sun, the moon, and the stars; and the five elements,—earth, water, fire, air, and ether, have all been created by God; and the performance of their service is like the worst kind of idolatry. The promises made respecting some of these objects, as that which refers to the waters of the Ganges, in which it is declared that they take away all sin, must be viewed as palpable falsehoods. The bare reverencing of cows, monkeys, dogs, jackals, birds, and other animals, implies that these creatures are superior to men, which a child must know is not the case. The worship of trees, plants, books, the shalagrama, and logs of wood, one would think

could only be practised by infants instructed to do so by their nurses, or by persons devoid of intellect.

I do not see any means of salvation in the Hindu religion, which can be approved by a holy God; and as faith must have a right object on which to rest, as well as be exercised in a right degree, I cannot but view the confidence which is reposed in those which are alleged as in the highest degree dangerous and ruinous. They all proceed on the principle that man has the power of saving himself. This, however, as we formerly remarked, is not the case. Men are weak, and ignorant, and naturally devoted to sin. They never love God, as they ought to do with all their hearts, and soul, and strength, and mind. They daily offend against God in thought, and word, and deed. If it be admitted, then, that by their own actions they can save themselves, it must be granted that sin is a light matter. The angels, as we have formerly observed, might begin to say, If we sin we may recover ourselves. Men would grow more intent upon wickedness. The authority of God's law would be despised; and he would appear weak, and contemptible, and destitute of a perfect hatred of sin, and love of holiness, which are essential to his character. The most plausible means of salvation to which self-righteousness resorts, are repentance and prayer; but however necessary these exercises may be, they ought never to be viewed as the procuring cause of salvation. No earthly king, on giving his laws to his subjects, would ever say that "These laws ought to be obeyed; but if they be violated, nothing more is to be resorted to in the case, than the indulgence of sorrow, and the imprecation of the name of the sovereign." An announcement of this nature would be attended with universal disobedience; and it cannot, for one moment, be supposed that the King of kings, and Lord of lords, would ever make it with regard to the subjects of his universal empire. Nothing can be done by him, or sanctioned, in opposition to his holiness and justice. These attributes, in combination with mercy, as has been already shewn, are revealed only in the Christian religion, by means of the atonement of Jesus Christ, which is infinitely precious, and which is sufficient in its efficacy for all who will rest upon it.

The Hindu religion affords no reasonable ground of hope to the conscious sinner, on the great subject of salvation. The

very deliverance which it holds out, but which cannot be expected, is unworthy of the character of God to bestow, and unsatisfactory to the desires of men. The doctrine of *Sáyujyatá*, or absorption into the divine essence, which is considered as the highest species of bliss, *(mukti,)* originates in a palpable error respecting the nature of the spirits of God and men, which, from the ignorance and sin and suffering which are attached to the latter, must be viewed as essentially distinct from one another. The prospect of its possession is cold and cheerless, and is tantamount to annihilation. *Salokatá,* the residence in the heavenly world without the privilege of approaching the gods; *Sarupatá,* a conformity of disposition to the gods; and *Samípatá,* a residence in their immediate presence, having all a direct reference to gods which are no gods, and who possess the worst moral character, can neither be valued nor desired by those who love holiness, and who wish to be associated only with the good. The possession of them, moreover, is altogether uncertain. The sins of posterity, as, in the case of a person who tells a lie, which is said to bring fourteen generations from heaven to hell, may completely remove them from those on whom they have been bestowed! The austerities of other mortals may rob, as has often been the case in the time that is past, both the gods and their companions of all their enjoyment, deprive them of their thrones, and banish them from heaven! The merits of men themselves, it is said, must sooner or later be exhausted, and a long succession of births, of a humiliating and disgusting nature, be again experienced, before redemption be again bestowed!

A little consideration will shew that the Hindu religion, which is alike unreasonable and evil in its services and consequences, ought never to be attributed to God, and trusted in by man. I earnestly call upon every person, who entertains the slightest regard to his Creator, or the feeblest desire for his own welfare, or that of his friends, in this life or in that which is to come, immediately to forsake it. It is to those who embrace it, and adhere to it the road to death, and everlasting destruction. It robs, as we have seen, the divine Being of every excellence. It obscures our notions of his existence reproaches all his attributes, attributes to him the viles passions, and ascribes to him the worst actions. It extinguishes

in the mind the veneration, and gratitude, and love which ought ever to be exercised toward him. It changes his glory into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. It depraves the reason, and judgment of those who are its votaries; fills their imagination with impure thoughts; and permits them, in many cases, to practise sin with impunity. It shuts their eyes to the view of their moral misery, and deceives them with false and unworthy hopes of salvation. Many other evils are connected with it; and the attempt to adorn it, like "ornamenting a dead body, only renders it more loathsome." The person who does not "suspect it" must either be considered as destitute of a love of truth, or the willing subject of the strongest delusion. Its very framers clearly saw its instability, for they have declared that it will be destroyed. They cannot receive much credit for their sagacity in the case, however, because every one must know that truth alone can finally prevail. The detriment which for many ages Hinduism has inflicted on the inhabitants of India is, amongst others, a claimant reason for the persons of the present day to forsake it. As long as they adhere to it, they must be considered as apostates from the service of that God in whom they live, and move, and have their being. In declaring that they will continue to remain in it, because their forefathers walked according to it, they act in a manner no more rational, and safe, than the Ramoshís and Bhils, and Pendarís, and other hereditary robbers, who disturb the country, and molest the lawful government. They are guilty of such folly, in regard to the most momentous of all subjects, as they never would practise in the common affairs of life. Who would reject wealth because his ancestors were poor; or knowledge, because they were ignorant? Who, then, ought to refuse deliverance from evil because his ancestors were involved in it; or hesitate to embrace Christianity, the only religion proposed by God, because his ancestors were unacquainted with it?

Great Britain, the country from which I came, was once as far removed from the way of righteousness as India. Superstition, and cruelty maintained their bloody and destructive sway over its benighted inhabitants; and, in regard to religion, it was in many respects similar to this country. In the mercy of God, however the religion of Jesus was proclaimed in the

land. The people, being ignorant of its evidence and excellence, at first strenuously opposed its entrance, and persecuted those who proclaimed its truths. They declared their intention of adhering to the custom of their ancestors; and they proved decidedly averse to inquiry and consideration. The ministers of the Saviour, however, remained unmoved. They put their trust in God, and implored his blessing. They used no force or violence; but they appealed to reason and conscience. They addressed their auditors as sinners. They warned them to flee from the wrath to come. They presented to them the offers of pardon by Jesus Christ, of sanctification by the holy Spirit, and of eternal glory. They were instant in season, and out of season, in seeking the welfare of those to whom they were sent. God regarded them with his favour; and a change began to appear. Our forefathers commenced seriously to listen to the truth, and it penetrated into their hearts. "Our fathers erred." they said, "and we shall no longer walk in their ways. We will worship the only living and true God, and cleave to him alone. We will esteem Jesus Christ as the only Saviour, and by the help of God, we will follow his commands." They destroyed their idols and forsook the forms of worship, which were inconsistent with the demands of Him, who requires to be worshiped in spirit and in truth. They sought the increase of their knowledge, and the possession of peace. They received the blessing of God; and walked in the divine favour. Their posterity have been happy, according as they have obeyed the statutes of God. Our country is indebted to Christianity for the enjoyment of all that is great and glorious among its possessions. Other lands have the same obligation; and since Christ appeared in the world, 1832 years ago, many nations have been blessed in his name. The persons, who wish to propagate Christianity in India, are its greatest friends. They seek to injure no one. They pray and labour for the improvement of all. It is the desire of their heart that knowledge and civilization may be diffused; that sin may be destroyed; that prosperity may be enjoyed; and especially that souls may be saved.

No. 67

Confession of Faith written by the Right Honorable Francis Bacon, Baron of Verulam, Author of the Novum Organon and Father of Modern Philosophy.

(With the omission of one or two doubtful expressions.)

I BELIEVE that nothing is without beginning, but God; no nature, no matter, no spirit, no essence, but one, only, and the same God. That God, as he is eternally almighty, only wise, only good, in his nature; so he is eternally Father, Son, and Holy Spirit, in three persons.

I believe that God is so holy, pure, and jealous, that it is impossible for him to be pleased in any creatures, though the work of his own hands; so that no man could stand, or can stand, one moment in his eyes, without beholding the same in the face of a Mediator; and therefore that before him, with whom all things are present, the Lamb of God was slain before all worlds; without which eternal counsel of God it was impossible for him to have descended to any work of creation; but should have enjoyed the blessed and individual society of three persons in the Godhead only for ever.

But that, out of his eternal and infinite goodness and love purposing to become a Creator, and to communicate with his creatures, he ordained in his eternal counsel, that one person of the Godhead should be united to one nature and to one particular of his creatures: that so, in the person of a Mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God: so that God, by the reconcilement of a Mediator, turning his countenance towards his creatures, though not in the same height and degree, made way unto the disposition of his most holy and sacred will; whereby some of his creatures might stand, and keep their state; others might fall, and be restored; and others might fall, and not be restored to their estate, but yet remain in being, though under wrath and corruption: all in the virtue of a Mediator; which is the great mystery and perfect centre of all God's ways unto his creatures, and unto which all his other works and wonders do but serve and refer.

That he chose, according to his good pleasure, man to be that creature, to whose nature the eternal Son of God should be united; and amongst the generations of men, elected a small flock, in whom, by the participation of himself, he purposed to express the rays of his glory; all the ministration of angels, damnation of devils and reprobates, universal administration of all creatures, and dispensation of all times, have no other end, but as the ways of God, to be further glorified in his saints, who are one with their head the Mediator, who is one with God.

That by virtue of his eternal counsel God descended, at his own good pleasure, and according to the times and seasons to himself best known, to become a Creator; and by his eternal Word created all things; and by his eternal Spirit doth comfort and preserve them.

That he made all things in their first estate good, and unmoved from himself, leaving the beginning of all evil and vanity to the liberty of the creature; but reserving in himself the beginning of all restitution, and the liberty of his grace; using, nevertheless, and turning the falling and defection of the creature, which to his prescience was eternally known, to make way to his eternal counsel, touching a Mediator, and the work he purposed to accomplish in him.

That God created spirits, whereof some kept their standing, and others fell: he created heaven and earth, and all their armies and generations; and gave unto them constant and perpetual laws, which we call nature; which is nothing but the laws of the creation; which laws nevertheless have had three changes or times, and are to have a fourth and last.

The first, when the matter of heaven and earth was created without form: the second, by the interim of every day's work: the third, by the curse, which notwithstanding, was no new creation, but a privation of part of the first creation: and the last, at the end of the world, the manner whereof is not yet revealed: so as the laws of nature, which now remain and govern inviolably till the end of the world, began to be in force when God rested from his work; but received a revocation, in part, by the curse; since which time they change not.

That notwithstanding God hath rested from creating since the first sabbath, yet, nevertheless, he doth accomplish and fulfil his divine will in all things, great and small, general and

particular, as fully and exactly by providence, as he could do by miracle and new creation, though his working be not immediate nor direct, but by compass; not violating nature, which is his own law, upon his creatures.

That as at the first, the soul of man was not produced of heaven or earth, but was breathed immediately from God: so that the ways and proceedings of God with spirits are not included in nature; that is, in the laws of heaven and earth; but are reserved to the law of his secret will and grace: so that God worketh still, and resteth not from the work of redemption, as he doth from the work of creation: but continueth working to the end of the world; at which time that work also shall be accomplished, and an eternal sabbath shall ensue. Likewise, that whensoever God doth break the laws of nature by miracles, which ever are new creations, he never cometh to that point or pass, but in regard to the work of redemption, which is the greater, and whereunto all God's signs and miracles do refer.

That God created man in his own image or likeness, in a reasonable soul, in innocency, and sovereignty: that he gave him a law and command, which was in his power to keep; but he kept it not: that man made a total defection from God, presuming to imagine that the commandments and prohibitions of God were not the rules of good and evil, but that good and evil had their principles and beginnings, and lusted after the knowledge of those imaginary beginnings—to the end, to depend no more upon God's will revealed, but upon himself, and his own light, as a god; than which there could not be a sin more opposite to the law of God: that yet nevertheless, this great sin was not originally moved by the malice of man, but was insinuated by the suggestion and instigation of the devil, who was the first defected creature, and fell by malice, and not by temptation.

That upon the fall of man, death and vanity entered by the justice of God; and the image of God in man was defaced; and heaven and earth, which were made for man's use, were subdued to corruption by his fall; but then, that instantly, and without intercession of time, after the word of God's law became, through the fall of man, frustrated as to obedience, there succeeded the greater word of the promise, that the righteousness of God might be wrought by faith.

That as well the word of God as the word of his promise endure the same for ever: but that they have been revealed in several manners, according to the dispensation of times. For the law was first imprinted in that remnant of the light of nature, which was left after the fall, being sufficient to accuse: that it was more manifestly expressed in the written law; it was yet more opened by the prophets; and lastly, expressed in the true perfection by the Son of God, the great Prophet, and perfect interpreter of the law. That likewise the word of the promise was manifested and revealed by immediate revelation and inspiration; after by figures, which were of two natures: the one, the rites and ceremonies of the law; the other, the continual histories of the old world, and the church of the Jews; which though it be literally true, yet it is pregnant of a perpetual allegory and a shadow of the work of the redemption to follow. The same promise or evangile was more clearly revealed and declared by the prophets, then by the Son himself, and lastly by the Holy Ghost, which illuminateth the church to the end of the world.

That in the fulness of time, according to the promise and oath of God, of a chosen lineage descended the blessed seed of the woman, Jesus Christ, the only begotten Son of God and Saviour of the world; who was conceived by the power and overshadowing of the Holy Ghost, and took flesh of the Virgin Mary: that the Word did not only take flesh or was joined to flesh, but was made flesh, though without confusion of substance or nature: so as the eternal Son of God and the ever-blessed Son of Mary was one person, so one as there is no unity in universal nature, not that of the soul and body of man, so perfect. For the three heavenly unities, whereof that is the second, exceed all natural unities: that is, the unity of the three persons in the Godhead; the unity of God and man in Christ; and the unity of Christ and the church: the Holy Ghost being the worker of both these latter unities; for by the Holy Ghost was Christ incarnate and quickened in flesh, and by the Holy Ghost was man regenerated and quickened in the spirit.

That Jesus, the Lord, became in the flesh a sacrificer, and a sacrifice for sin; a satisfaction and price to the justice of God; a meriter of glory and the kingdom; a pattern of righteousness; a preacher of the word whose substance himself

was; a finisher of the ceremonies; a corner-stone to remove the separation between the Jew and Gentile; an intercessor for the church; a lord of nature in his miracles; a conqueror of death and the power of darkness in his resurrection; and that he fulfilled the whole counsel of God, performed his whole sacred office and anointing upon earth and accomplished the whole work of the redemption and restitution of man to a state superior to the angels, and reconciled and established all things according to the eternal will of the Father.

That in time, Jesus the Lord was born in the days of Herod, and suffered under the government of Pontius Pilate, being deputy of the Romans, and under the high priesthood of Caiaphas, and was betrayed by Judas, one of the twelve apostles, and was crucified at Jerusalem; and after a true and natural death, and his body being buried in the sepulchre, the third day he raised himself from the bands of death, and arose and shewed himself to many chosen witnesses, by the space of divers days; and at the end of those days, in the sight of many, ascended into heaven; and shall from thence come, in his appointed time, in his greatest glory, to judge the world.

That the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to such as are regenerated by the Holy Ghost; who breatheth where he listeth of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and maketh him anew a son of God and a member of Christ: so that Christ having man's flesh, and man having Christ's Spirit, there is an open passage and mutual imputation; whereby sin and wrath are conveyed to Christ from man, and merit and life are conveyed to man from Christ: which seed of the Holy Ghost first figuring in us the image of Christ slain or crucified, reneweth in us the image of God, in holiness and righteousness; though both imperfectly, and in degrees far differing even in God's elect, as well in regard of the office of the Spirit, as of the illumination; which is more or less in a large proportion: as namely, in the church before Christ: which yet nevertheless was partaker of one and the same salvation with us, and of one and the same means of salvation with us.

That the work of the Spirit, though it be not tied to any means in heaven or in earth, yet it is ordinarily dispensed by

the preaching of the word, and the administratioof the sacraments; the covenants of the fathers upon the children; prayer; reading; the discipline of the church; the society of the godly; the cross and afflictions; God's benefits; his judgments upon others; miracles; the contemplation of his creatures: all which, though some be more principal, God useth as the means of vocation and conversion of his elect; not derogating from his power to call immediately by his grace, and at all hours and moments of the day, that is, of man's life, according to his good pleasure.

That the word of God, by which his will is revealed, continued in revelation and tradition until Moses; and that the Scriptures were from Moses's time until the time of the apostles and evangelists; in whose age, after the coming of the Holy Ghost, the searcher of all truth, the book of the Scriptures was shut and closed, so as not to receive any new addition; and that the church hath no power after the Scriptures to teach and command any thing contrary to the written work, but is as the ark, wherein the tables of the first testament were kept and preserved: that is to say, the church hath only the custody and delivery over of the Scriptures committed to the same; together with the interpretation of them, but such only as is conceived from themselves.

That there is an universal or catholic church of God, dispersed over the face of the earth, which is Christ's spouse, and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faithful dissolved, and of the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the sacraments of God, and the invocation, and sanctification of his holy name. That there is also an holy succession in the prophets of the new testament and the fathers of the church, from the time of the apostles and disciples which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called of God by gift, or inward anointing; and the vocation of God followed by an outward calling and ordination of the church.

I believe, that the souls of those that die in the Lord are

blessed, and rest from their labours, and enjoy the sight of God, yet so, as they are in farther expectation of their glory in the last day. At which time all flesh of man shall arise and be changed, and shall appear and receive from Jesus Christ eternal judgment; and the glory of the saints shall then be full: and the kingdom shall be given up to God the Father: from which time all things shall continue for ever in that being and estate, which then they shall receive. So as there are three times, if times they may be called, or parts of eternity: The first, the time before the beginning, when the Godhead was, without the being of any creature: the second, the time of the mystery, which continueth from the creation to the dissolution of the world: and the third, the time of the revelation of the saints of God; which time is the last, and is everlasting, without change.

No. 68.

A Prayer made and used by the Lord Chancellor Bacon.

O Eternal God, and most merciful Father in Jesus Christ: Let the words of our mouths and meditations of our hearts be now and ever gracious in thy sight, and acceptable unto thee, O Lord, our God, our strength, and our Redeemer. O Eternal God, and most merciful Father in Jesus Christ, in whom thou hast made a covenant of grace and mercy with all those that come unto thee in him; in his name and mediation we humbly prostrate ourselves before the throne of thy mercy-seat, acknowledging that, by the breach of thy holy laws and commandments, we are become wild olive-branches, strangers to thy covenant of grace; we have defaced in ourselves thy sacred image imprinted in us by creation; we have sinned against heaven and before thee, and are no more worthy to be called thy children. O admit us into the place even of hired servants. Lord, thou hast formed us in our mother's wombs, thy providence hath hitherto watched over us, and preserved us unto this period of time: O stay not the course of thy mercies and loving kindness towards us: have mercy upon us, O Lord, for thy dear son Christ Jesus' sake who is the way, the truth, and the life. In him, O Lord, we appeal

from thy justice to thy mercy, beseeching thee in his name, and for his sake only, thou wilt be graciously pleased freely to pardon and forgive us all our sins and disobedience, whether in thought, word, or deed, committed against thy divine Majesty; and in his precious blood-shedding, death, and perfect obedience, free us from the guilt, the stain, the punishment, and dominion of all our sins, and clothe us with his perfect righteousness. There is mercy with thee, O Lord, that thou mayest be feared; yea thy mercies swallow up the greatness of our sins, speak peace to our souls and consciences; make us happy in the free remission of all our sins, and be reconciled to thy poor servants in Jesus Christ, in whom thou art well pleased: suffer not the works of thine own hands to perish; thou art not delighted in the death of sinners, but in their conversion. Turn our hearts, and we shall be turned; convert us, and we shall be converted; illuminate the eyes of our mind and understanding with the bright beams of thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour Jesus Christ; sanctify our wills and affection by the same Spirit, the most sacred fountain of all grace and goodness; reduce them to the obedience of thy most holy will in the practice of all piety toward thee, and charity towards all men. Inflame our hearts with thy love, cast forth of them what displeaseth thee, all infidelity, hardness of heart, profaneness, hypocrisy, contempt of thy holy word and ordinances, all uncleanness, and whatsoever advanceth itself in opposition to thy holy will. And grant that henceforth, through thy grace, we may be enabled to lead a godly, holy, sober, and Christian life in true sincerity and uprightness of heart before thee. To this end, plant thy holy fear in our hearts, grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteousness, and in the ways of thy commandments: increase our weak faith, grant it may daily bring forth the true fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ we may daily die unto sin, and by the power of his resurrection we may be quickened, and raised up to newness of life, may be truly born anew, and may be effectually made partakers of the first resurrection, that then the second death may have no dominion over us.

Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; make us ever mindful of our last end, and continually to exercise the knowledge of grace in our hearts, that in the said divorce of soul and body, we may be translated hence to that kingdom of glory prepared for all those that love thee, and shall trust in thee; even then and ever, O Lord, let thy holy angels pitch their tents round about us, to guard and defend us from all the malice of Satan and from all perils both of soul and body. Pardon all our unthankfulness; make us daily more and more thankful for all thy mercies and benefits daily poured down upon us. Let these our humble prayers ascend to the throne of grace, and be granted not only for these mercies, but for whatsoever else thy wisdom knows needful for us; and for all those that are in need, misery and distress, whom, Lord, thou hast afflicted either in soul or body: grant them patience and perseverance in the end, and to the end: And that, O Lord, not for any merit of ours, but only for the merits of thy Son, and our alone Saviour Christ Jesus; to whom with thee and the Holy Spirit be ascribed all glory, &c. *Amen.*

No. 69.

The last hours of John Cowper, brother of Cowper the Poet.

The following narrative of the conversion of his brother from infidelity, is given by William Cowper, Esq., author of "The Task," &c.:—As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations, might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul; and am not conscious, that from that period down to his last illness, I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent intercourse with him, so far as I was

enabled, took care to shew that I had received, not merely a set of notions, but a real impression of the truths of the Gospel.

At first, I found him ready enough to talk with me upon these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile our sentiments, by supposing that at the bottom we were both of a mind, and meant the same thing.

He was a man of a most candid and ingenuous spirit; his temper remarkably sweet; and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable. There was nothing vicious in any part of his practice; but, being of a studious turn, he placed his chief delight in the acquisition of learning. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. He was easy and cheerful in his conversation, and entirely free from the stiffness which is generally contracted by men devoted to such pursuits.

Thus we spent about two years, conversing, as occasion offered, (and we generally visited each other once or twice a-week, as long as I continued at Huntingdon,) upon the leading truths of the Gospel. By this time, he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterward, was the effect of a resolution he had taken in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us. When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and, whenever he came among us, he observed the same conduct, conforming to all our customs, attending family worship with us, and receiving civilly whatever passed in conversation upon the subject, but adhering strictly to the rule he had perscribed to himself, never remarking upon any thing he heard or saw. This, through the goodness of his

natural temper, he was enabled to carry so far, that though some things unavoidably happened, which we feared would give him offence, he never took any.

In September 1769, I learned by letters from Cambridge, that he was dangerously ill. I set out for that place the day after I received them, and found him as ill as I expected. He had taken cold on his return from a journey into Wales; and lest he should be laid up at a distance from home he had pushed forward as fast as he could from Bath with a fever upon him. Soon after his arrival at Cambridge, he discharged, unknown to himself, such a prodigious quantity of blood, that the physician ascribed it only to the strength of his constitution that he was still alive; and assured me, that if the discharge should be repeated, he must inevitably die upon the spot. In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewed with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that, even at this time, the thoughts of God and eternity would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again.

As it pleased God that he had no relapse, he presently began to recover strength, and in ten days' time I left him so far restored, that he had every symptom of returning health. It is probable, however, that though his recovery seemed perfect, this illness was the means which God had appointed to bring down his strength, and to hasten on the malady which proved his last.

On the 16th of February 1770, I was again summoned to attend him, by letters which represented him so ill, that the physician entertained but little hopes of his recovery. He, however, expressed great joy at seeing me, thought himself much better, and seemed to hope that he should be well again. My situation at this time was truly distressful. I learned from the physician, that, in this instance, as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company

and interruption, I endeavoured to give a spiritual turn to the discourse; and the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success; still he seemed as careless and unconcerned as ever; yet I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that, though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself he received what I said with affection, would press my hand, and look kindly at me, and seemed to love me better for it.

On the 21st of the same month, he had a violent fit of asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me, as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, "you have many friends, who love you, and are willing to do all they can to serve you; and so perhaps have others in the like circumstances; but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him." He replied, "that is true, and I hope God will have mercy upon me." His love for me from this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

Through the whole of this most painful dispensation he was blest with a degree of resignation to the will of God, not always seen in the behaviour of established Christians under sufferings so great as his. I never heard a murmuring word escape him; on the contrary, he would often say, when his pains were most acute, "I only wish it may please God to enable me to suffer without complaining; I have no right to complain." Once he said, with a loud voice, "Let thy rod

and thy staff support and comfort me: and, oh, that it were with me as in times past, when the candle of the Lord shone upon my tabernacle!" One evening, when I had been expressing my hope that the Lord would show him mercy, he replied, "I hope he will; I am sure I pretend to nothing." Many times he spoke of himself in terms of the greatest self-abasement. I thought I could discern, in these expressions, the glimpses of approaching day; and have no doubt but that the Spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of Gospel grace which he was soon after pleased to afford him.

On Saturday the 10th of March, about three in the afternoon, he suddenly burst into tears, and said, with a loud cry, "Oh, forsake me not!" I went to his bedside, when he grasped my hand, and presently, by his eyes and countenance, I found that he was in prayer. Then, turning to me, he said, "Oh, brother, I am full of what I could say to you." The nurse asked him if he would have any hartshorn or lavender. He replied, "None of these things will serve my purpose." I said, "But I know what would, my dear; don't I?" He answered, "You do, brother."

Having continued some time silent, he said, "Behold, I create new heavens and a new earth." Then, after a pause, "Aye, and he is able to do it."

I left him for about an hour, fearing lest he should fatigue himself with talking, and because my surprise and joy were so great, that I could hardly bear them. When I returned, he threw his arms about my neck, and leaning his head against mine, he said,—"Brother, if I live, you and I shall be more like one another than we have been. But, whether I live or not, all is well, and will be so; I know it will; I have felt that which I never felt before, and am sure that God has visited me with this sickness, to teach me what I was too proud to learn in health. I never had satisfaction till now. The doctrines I had been used to, referred me to MYSELF for the foundation of my hopes, and there I could find nothing to rest upon. The sheet anchor of the soul was wanting. I thought you wrong, yet wished to believe as you did. I found myself unable to believe, yet always thought that I should one day be brought to do so. You suffered more than I have done before you believed these truths; but our sufferings, though

different in their kind and measure, were directed to the same end. I hope he has taught me that which he teaches none but his own. I hope so. These things were foolishness to me once, but now I have a firm foundation, and am satisfied."

In the evening, when I went to bid him good-night, he looked stedfastly in my face, and, with great solemnity in his air and manner, taking me by the hand, resumed the discourse in these very words: "As empty, and yet full; as having nothing, and yet possessing all things—I see the rock upon which I once split, and I see the rock of my salvation; I have peace in myself; and if I live, I hope it will be, that I may be made a messenger of peace to others. I have learned *that* in a moment, which I could not have learned by reading many books for many years. I have often studied these points, and studied them with great attention, but was blinded by prejudice; and, unless he who alone is worthy to unloose the seals, had opened the book to me, I had been blinded still. Now they appear so plain, that though I am convinced no comment could ever have made me understand them, I wonder I did not see them before. Yet great as my doubts and difficulties were, they have only served to pave the way; and, being solved, they make it plainer. The light I have received comes late, but it is a comfort to me that I never made the Gospel truths a subject of ridicule. Though I dissented from the persuasion and the ways of God's people, I ever thought them respectable, and therefore not proper to be made a jest of. The evil I suffer is the consequence of my descent from the corrupt original stock, and of my own personal transgressions; the good I enjoy comes to me as the overflowing of his bounty; but, the crown of all his mercies is this, that he has given me a Saviour; and not only the Saviour of mankind, brother, but *my* Saviour."

"I should delight to see the people of Olney, but am not worthy to appear among them." He wept at speaking these words, and repeated them with emphasis. "I should rejoice in an hour's conversation with Mr. Newton; and, if I live, shall have much discourse with him upon these subjects; but I am so weak in body, that at present I could not bear it."

At the same time he gave me to understand, that he had been five years inquiring after the truth; that is, from the time of my first visit to him after I left St. Albans; and that,

from the very day of his ordination, which was ten years ago, he had been dissatisfied with his own views of the Gospel, and sensible of their defect and obscurity; that he had always had a sense of the importance of the ministerial charge, and had used to consider himself accountable for his doctrine no less than his practice; and that he could appeal to the Lord for his sincerity in all that time, and had never wilfully erred, but always been desirous of coming to the knowledge of the truth. He added, that the moment when he sent forth that cry, was the moment when light was darted into his soul; that he had thought much about these things in the course of his illness, but never till that instant was able to understand them.

It was remarkable, that, from the very instant when he was first enlightened, he was also wonderfully strengthened in body, so that from the 10th to the 14th of March, we all entertained hopes of his recovery. He was himself very sanguine in his expectations of it, but frequently said, that his desire of recovery extended no farther than his hope of usefulness; adding, "Unless I may live to be an instrument of good to others, it were better for me to die now."

As his assurance was clear and unshaken, so he was very sensible of the goodness of the Lord to him in that respect. On the day when his eyes were opened, he turned to me, and in a low voice said, "What a mercy it is to a man in my condition to know his acceptance! I am completely satisfied of mine." On another occasion, speaking to the same purpose, he said, "This bed would be a bed of misery, and it is so; but it is likewise a bed of joy and a bed of discipline. Were I to die this night, I know I should be happy. This assurance I hope is quite consistent with the Word of God. It is built upon a sense of my own utter insufficiency, and the all-sufficiency of Christ." At the same time he said, "Brother, I have been building my glory upon a sandy foundation; I have laboured night and day to perfect myself in things of no profit; I have sacrificed my health to these pursuits, and am now suffering the consequence of my misspent labour. But how contemptible do the writers I once highly valued, now appear to me! 'Yea, doubtless, I count all things loss and dung for the excellency of the knowledge of Christ Jesus my Lord.' I must now go to a new school. I have many things

to learn. I succeeded in my former pursuits. I wanted to be highly applauded; and I was so. I was flattered up to the height of my wishes; now, I must learn a new lesson."

On the evening of the 13th he said, "What comfort have I in this bed, miserable as I seem to be! Brother, I love to look at you. I see now who was right, and who was mistaken. But it seems wonderful that such a dispensation should be necessary to enforce what seems so very plain. I wish myself at Olney; you have a good river there, better than all the rivers of Damascus. What a scene is passing before me! Ideas upon those subjects crowd upon me faster than I can give them utterance. How plain do many texts appear, to which, after consulting all the commentators, I could hardly affix a meaning! Now I have their true meaning without any comment at all. There is but one key to the New Testament; there is but ONE INTERPRETER. I cannot describe to you, nor shall ever be able to describe, what I felt in the moment when it was given to me. May we make a good use of it! How I shudder when I think of the danger I have just escaped! I had made up my mind upon these subjects, and was determined to hazard all upon the justness of my own opinions."

His remarkable amendment soon appeared to be no more than a present supply of strength and spirits, that he might be able to speak of the better life which God had given him; which was no sooner done, than he relapsed as suddenly as he had revived. His experience was rather peace than joy, if a distinction may be made between joy, and that heart-felt peace which he often spoke of in the most comfortable terms, and which he expressed by a heavenly smile upon his countenance under the bitterest bodily distress. His words upon this subject once were these,—"How wonderful is it that God should look upon man, especially that he should look upon *me!* Yet he sees me, and takes notice of all that I suffer. I see him too; he is present before me, and I hear him say, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.'"—(Matt. xi. 28.) On the 14th, in the afternoon, I perceived that the strength and spirits which had been afforded him, were suddenly withdrawn, so that by the next day his mind became weak, and his speech roving and faltering. But still, at intervals, he was enabled to speak of

divine things with great force and clearness. On the evening of the 15th, he said, "'There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance.' That text has been sadly misunderstood by me, as well as by others. Where is that just person to be found? Alas! what must have become of me, if I had died this day se'ennight? What should I have had to plead? My own righteousness! *That* would have been of no great service to me, to be sure! Well, whither next? Why, to the mountains to fall upon us, and to the hills to cover us. I am not duly thankful for the mercy I have received. Perhaps I may ascribe some part of my insensibility to my great weakness of body. I hope, at least, that, if I was better in health, it would be better with me in these respects also."

The next day, perceiving that his understanding began to suffer by the extreme weakness of his body, he said, "I have been vain of my understanding and of my acquirements in this place; and now God has made me little better than an idiot; as much as to say, Now, be proud if you can. Well, while I have any senses left, my thoughts will be poured out in the praise of God. I have an interest in Christ, in his blood and sufferings, and my sins are forgiven me. Have I not cause to praise him? When my understanding fails me quite, as I think it will soon, then he will pity my weakness."

Though the Lord intended that his warfare should be short, yet a warfare he was to have, and to be exposed to a measure of conflict with his own corruptions. His pain being extreme, his powers of recollection much impaired, and the Comforter withholding for a season his sensible support, he was betrayed into a fretfulness and impatience of spirit which had never been permitted to shew itself before. This appearance alarmed me; and, having an opportunity afforded me by every one's absence, I said to him, "You were happier last Saturday than you are to-day. Are you entirely destitute of the consolations you then spoke of? And do you not sometimes feel comfort flowing into your heart from a sense of your acceptance with God?" He replied, "Sometimes I do, but sometimes I am left to desperation." The same day in the evening, he said, "Brother, I believe you are often uneasy, lest what lately passed should come to nothing." I replied by asking him,

"Whether, when he found his patience and his temper fail, he endeavoured to pray for power against his corruptions?" He answered, "Yes, a thousand times in a day. But I see myself odiously vile and wicked. If I die in this illness, I beg you will place no other inscription over me than such as may just mention my name, and the parish where I was minister; for that I ever had a being, and what sort of a being I had, cannot be too soon forgotten. I was just beginning to be a deist, and had long desired to be so; and I will own to you what I never confessed before, that my function and the duties of it were a weariness to me which I could not bear. Yet, wretched creature, and beast as I was, I was esteemed religious, though I lived without God in the world." About this time, I reminded him of the account of Janeway, which he once read at my desire. He said he had laughed at it in his own mind, and accounted it mere madness and folly; "Yet, base as I am," said he, "I have no doubt now but God has accepted me also, and forgiven me all my sins."

I then asked him what he thought of my narrative? He replied, "I thought it strange, and ascribed much of it to the state which you had been in. When I came to visit you in London, and found you in that deep distress, I would have given the universe to have administered some comfort to you. You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to obviate them as a judgment upon myself. When Mr. M. came, he succeeded in a moment. This surprised me; but it does not surprise me now. He had the key to your heart, which I had not."

There is that in the nature of salvation by grace, when it is truly and experimentally known, which prompts every person to think himself the most extraordinary instance of its power. Accordingly, my brother insisted upon the precedence in this respect, and, upon comparing his case with mine, would by no means allow my deliverance to have been so wonderful as his own. He observed, that "from the beginning, both his manner of life and his connections had been such as had a natural tendency to blind his eyes, and to confirm and rivet his prejudices against the truth." Blameless in his outward conduct, and having no open immorality to charge himself

with, his acquaintance had been with men of the same stamp, who trusted in themselves that they were righteous, and despised the doctrines of the cross. Such were all whom from his earliest days he had proposed to himself as patterns for his imitation.

As long as he expected to recover, the souls committed to his care were much upon his mind. One day, when none was present but myself, he prayed thus: "O Lord, Thou art good; goodness is thy very essence, and thou art the fountain of wisdom. I am a poor worm, weak and foolish as a child. Thou hast entrusted many souls unto me; and I have not been able to teach them, because I knew thee not myself. Grant me ability, O Lord, for I can do nothing without Thee, and give me grace to be faithful."

In a time of severe and continual pain, he smiled, and said —"Brother, I am as happy as a king." And the day before he died, when I asked him what sort of a night he had had, he replied, "A sad night, not a wink of sleep." I said, "Perhaps, though, your mind has been composed, and you have been enabled to pray." "Yes," said he, "I have endeavoured to spend the hours in the thoughts of God and prayer; I have been much comforted, and all the comfort I got, came to me in this way."

The next morning, I was called up to be witness of his last moments. I found him in a deep sleep, lying perfectly still and seemingly free from pain. I staid with him till they pressed me to quit the room, and in about five minutes after I had left him he died; sooner indeed than I expected, though for some days there had been no hopes of his recovery. His death at that time was rather extraordinary; at least I thought so; for when I took leave of him the night before, he did not seem worse or weaker than he had been, and, for aught that appeared, might have lasted many days; but the Lord cut short his sufferings, and gave him a speedy and peaceful departure.

He died at seven in the morning, on the 20th of March, 1770.

Thou art the source and centre of all minds,
Their only point of rest, ETERNAL WORD!
From THEE departing, they are lost and rove
At random, without honour, hope or peace.

From THEE is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer, and his will to serve,
But Oh! Thou bounteous Giver of all good,
Thou art of all thy gifts Thyself the Crown.
Give what thou canst, without Thee we are poor,
And with Thee rich, take what Thou wilt away.

No. 70.

The Pilgrims' last Stage, or Death and Heaven.

Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over; and the river was very deep. At the sight therefore of this river the pilgrims were much stunned, but the men that went with them said, You must go through or you cannot come at the gate.

The pilgrims then began to inquire, if there was no other way to the gate. To which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then, especially Christian, began to despond in his mind, and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth. They said, No; yet they could not help them in that case; For, said they, you shall find it deeper or shallower as you believe in the King of the place.

They then addressed themselves to the water, and entering, Christian began to sink, and, crying out to his good friend Hopeful, he said, I sink in deep waters: the billows go over my head, all his waves go over me.

Then said the other, Be of good cheer, my brother: I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with

in the way of his pilgrimage; but all the words that he spoke still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of evil spirits; for ever and anon he would intimate so much by words.

Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere awhile, he would rise up again half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you, it is you they wait for; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother, (said he,) surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text where it is said of the wicked, "There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men." Psa. lxxiii. 4, 5. These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that Christian was in a muse awhile. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh, I see him again; and he tells me "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee," Isa. xliii. 2. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over.

Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Where-

fore being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

Now you must note, that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: they had likewise left their mortal garments behind them in the river; for though they went in with them they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed, was higher than the clouds; they therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the shining ones was about the glory of the place; who told them that the beauty and glory of it was inxpressible. There, said they, is "the Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect," Heb. xii. 22—24. You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given you and your walk and talk shall be every day with the King, even all the days of eternity, Rev. ii. 7; iii. 4, 5; xxii. 5. There you shall not see again such things as you saw when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death; "For the former things are passed away," Isa. lxv. 16, 17. You are going now to Abraham, to Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way, Gal. vi. 7, 8. In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One; for "there you shall see him as he is," 1 John iii. 2. There also you shall serve him continually with praise, with shouting and

thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also, when he shall again return to the City, you shall go too with sound of trumpet, and be ever with him. 1 Thess. iv. 13—17. Jude 14, 15. Dan. vii. 9, 10. 1 Cor. vi. 2, 3.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb," Rev. xix. 9. There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions,) continually sounding as they went, with melodious noise, in notes on high: so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and, as they walked,

ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the City itself in view; and thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever, oh, by what tongue or pen can their glorious joy be expressed!—Thus they came up to the gate.

Now when they were come up to the gate, there was written over it in letters of gold, "BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY," Rev. xxii. 14.

Then I saw in my dream that the shining men bid them call at the gate: the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c. to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those therefore were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "That the righteous nation (said he) that keepeth truth may enter in," Isa. xxvi. 2.

Now I saw in my dream that these two men went in at the gate; and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the City rang again for joy, and that it was said unto them, "Enter ye into the joy of our Lord," Matt. xxv. 23. I also heard the men themselves say that they sang with a loud voice, saying "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever," Rev. v. 13.

Now, just as the gates were opened to let in the men, I looked in after them, and behold, the City shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, Holy, holy, holy, is the Lord! And after that they shut up the gates: which when I had seen, I wished myself among them. Afterwards I awoke, and behold, it was a dream.

No. 71.

The Christian's departure.

The hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace!

The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky!

Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne!

I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend!

I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms!

The hour of my departure's come,
I hear the voice that calls me home;
Now, O my God! let trouble cease;
Now let thy servant die in peace!

PART II.

Scripture Extracts.

No. 72.

David and Goliath.

Explanatory Note.—The Israelites were a people chosen by God to receive his Revelation, and to shew forth his glory as the only true God. The Philistines were a small nation on the borders of Judea—they were idolaters and the enemies of the people of God, on whom they made war. Saul was the King of Israel at this time (before Christ 1063), and led their armies to the battle. Goliath was a giant, the champion of the Philistines; and challenged any man in the whole Israelitish army to fight with him. Saul was naturally brave; but, in this case, conscious sin, and distrust of God, made him a coward. David was the youngest son of Jesse of Bethlehem. He was a keeper of sheep. He was a youth pious and brave. He loved God and trusted in Him for success. He went forth in the name of the only true God against the champion of false gods; and by a stone from his shepherd's sling he smote down the mighty warrior Philistine. This David was afterwards the greatest king and the sweetest poet of Israel. The use of this narrative is, to teach us never to despair, or be afraid, in the service of God:—that the simplest means are the best;—that the weak can overcome the strong, and the young vanquish the old, when they serve God. Let us then think, and speak, and do, the truth; for, "If God be for us, who can be against us?"

Now, the Philistines gathered together their armies to battle; and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah in Ephesdammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines

stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are you come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons; and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab the firstborn; and next unto him Abinadab; and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem.

And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the

trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have you seen this man that is come up? Surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard, when he spake unto the men; and Elliab's anger was kindled against David, and he said, Why camest thou down hither? with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep; and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard,

and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he

fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.

No. 73.

Elijah and the Priests of Baal.

NOTE.—ELIJAH was a prophet of God to the people of Israel. He attested his divine commission by the divinity of his words and works. His nation had at this time yielded themselves over to the idolatry of the surrounding heathens. Ahab the king had established the worship of the Canaanitish idol Baal, and had persecuted the servants of God, seeking to destroy them. Amongst the persecuted was Elijah. He had announced, previously, in the name of God, a fearful drought and consequent famine of three years and six months, as a judgment upon the nation for the wicked sin of idolatry. The drought came, the famine raged, the people were afflicted, the king was full of wrath, the judgment was felt, the period was nearly

completed, when Elijah re-appeared—and that extraordinary scene took place which is described in the narrative.

After an interesting conversation with Obadiah, a good man and one of the king's ministers, and after a very bold and singular interview with king Ahab, Elijah obtains a grand assembly of all the priests and worshippers of the abominable Baal. There he demonstrated the unreasonableness and nonentity of Idol-worship;—and the reality and excellency of the worship of God. The multitude were convinced:—the ring-leaders of the apostacy were destroyed, by a standing law of the then existing theocracy;—the judgment of God was removed;—the Prophet prayed for rain, and it came in abundance: so God was glorified, and idols were confounded.

And it came to pass, after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold Elijah is here. And he said, what have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom whither my Lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.

And now thou sayest, Go, tell thy lord, Behold Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and

so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I, thy servant, fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal, from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a

journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time. And the water ran round about the altar: and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me; that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; The LORD, he is the God!

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing.

And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

No. 74.

The Three Youths and the Fiery Furnace.

NOTE.—THE Jews, on account of their sins, and especially idolatry, were given up by God into the hands of Nebuchadnezzar, the king of Chaldea. They were by him afflicted in many ways; and the principal part of them were carried captive into Babylon, his vast metropolis. Three of those Jewish captives are the subjects of this narrative; and their conduct is here held forth to us in contrast with that of their wicked apostate countrymen, and in opposition to the silly, but sinful, conformity of the great men, and low men, of idolatrous Chaldea. This narrative, of an event which occurred at a time when miraculous interposition was often vouchsafed to the true worshippers of the true God, is calculated to encourage us to persevere in suffering for the sake of God and truth;—knowing that in the end, he who is for God's truth, must be victor.—Miraculous deliverance we may not expect;—but ultimate salvation from all suffering is secured to those who love God and adhere to HIS cause.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers,

the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furance. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so,

our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army, to bind Shadrach, Meshach and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in hast, and spake, and said unto his counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak

any thing amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

No. 75.

Daniel and Belshazzar.

NOTE. BELSHAZZAR was an effeminate and dissipated monarch, the successor of Nebuchadnezzar. Daniel was a Jew, and worshipper of the true God. He had been distinguished under the latter king as the inspired interpreter of a supernatural and forgotten dream, as well as the predictor of events which had exactly come to pass, in regard to Belshazzar's father. After having sunk into a measure of obscurity, he is again brought out into public life, and a conspicuous position, by the extraordinary circumstances recorded in this passage. "Them that honour me, I will honour," saith the Lord,—and this is always ultimately fulfilled. The event recorded in this extract took place about the year B. C. 540.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines drank in them. They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men

of Babylon, whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen, by reason of the words of the king and his lords, came into the banquet-house; and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel, be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee that thou canst make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory,

and honour. And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drank wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

No. 76.

Daniel in the Lion's Den.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

and over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellers, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the captivity of the children of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled

unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you! I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

No. 77.

Queen Esther and her People.

NOTE.—The events described in the subsequent narrative took place about the year 460, B. C. Ahasuerus is known in other histories by the name of Artaxerxes Longimanus, who ruled over a most extensive empire. The whole story is peculiarly illustrative of the faithfulness of God towards his true worshippers:—his sovereignty in raising up whom He will, and in casting down whom He will;—and his ultimate retributive justice in exposing the wicked, and overwhelming them for ever in their own devices. Let all men be reconciled to God, and rejoice under His government. —"The Lord reigneth—let the earth tremble!" "The Lord reigneth—let the earth rejoice!"

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces,) that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him; when he shewed the riches of his glorious kingdom, and the honor of his excellent majesty, many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: for the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his auger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) what shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan; for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and that it should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king; and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah (that is Esther) his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him, and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit six months with oil

of myrrh, and six months with sweet odours, and with other things for the purifying of the women,) then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigtha, and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen, and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and

reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws, therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, the silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month,

which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make a request before him for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai; all the king's servants, and the people of the king's provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his, to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come

in unto the king these thirty days. And they told to Mordecai Esther's words. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer; Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is; If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself: and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.) And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?) And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king

rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were

the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by post on horseback, and riders on mules, camels and young dromedaries; wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

No. 78.

Idolatry exposed and rejected.

NOTE.—THE former of these passages shews the utter absurdity, and unjustifiable falsehood of image worship. The

process of making the image which a man is to worship, and the various accompaniments connected with its formation, are described in their naked simplicity, and left to produce their natural impression on the human mind. The conclusion is, that idolatry is a "lie," a lie against reason, and a lie against God. How then can such falsehood be otherwise than displeasing and hateful to the Almighty?

The *latter* passage is a Psalm of praise to the true God, as contrasted with the idols of the heathen. The sin of conferring divine honours upon those who are not God, is clearly depicted; as also the impossibility of men being saved or blessed by objects of trust which have no real existence.

THEY that make a graven image are all of them vanity;
And their delectable things shall not profit;
And they are their own witnesses;
They see not, nor know;
That they may be ashamed.
Who hath formed a god,
Or molten a graven image that is profitable for nothing?
Behold, all his fellows shall be ashamed:
And the workmen, they are of men;
Let them all be gathered together, let them stand up;
Yet they shall fear, and they shall be ashamed together.

The smith with the tongs
Both worketh in the coals, and fashioneth it with hammers,
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh no water, and is faint.
The carpenter stretcheth out his rule;
He marketh it out with a line;
He fitteth it with planes,
And he marketh it out with the compass,
And maketh it after the figure of a man,
According to the beauty of a man;
That it may remain in the house.
He heweth him down cedars,
And taketh the cypress and the oak,
Which he strengtheneth for himself among the trees of the forest;

He planteth an ash, and the rain doth nourish it.
Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down thereto.
He burneth part thereof in the fire:
With part thereof he eateth flesh;
He roasteth roast, and is satisfied:
Yea, he warmeth himself, and saith,
Aha, I am warm, I have seen the fire:
And the residue thereof he maketh a god, even his graven image:
He falleth down unto it, and worshippeth it,
And prayeth unto it, and saith,
Deliver me; for thou art my god!
They have not known nor understood:
For he hath shut their eyes, that they cannot see,
And their hearts, that they cannot understand.
And none considereth in his heart,
Neither is there knowledge nor understanding to say,
I have burned part of it in the fire;
Yea, also I have baked bread upon the coals thereof;
I have roasted flesh, and eaten it;
And shall I make the residue thereof an abomination?
Shall I fall down to the stock of a tree?
He feedeth on ashes; a deceived heart hath turned him aside,
That he cannot deliver his soul, nor say,
Is there not a lie in my right hand?

Not unto us, O Lord, not unto us,
But unto thy name give glory,
For thy mercy, and for thy truth's sake.
Wherefore should the heathen say,
Where is now their God?
But our God is in the heavens:
He hath done whatsoever he hath pleased.
Their idols are silver and gold,
The work of men's hands.
They have months—but they speak not:
Eyes have they—but they see not:
They have ears—but they hear not;

Noses have they—but they smell not:
They have hands—but they handle not:
Feet have they—but they walk not:
Neither speak they through their throat.
They that make them are like unto them;
So is every one that trusteth in them.
O Israel, trust thou in the LORD:
He is their help and their shield.
O house of Aaron, trust in the LORD:
He is their help and their shield.
Ye that fear the LORD, trust in the LORD:
He is their help and their shield.
The LORD hath been mindful of us: he will bless us:
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the LORD,
Both small and great.
The LORD shall increase you more and more,
You and your children.
Ye are blessed of the LORD
Which made heaven and earth.
The heaven, even the heavens, are the LORD's:
But the earth hath he given to the children of men.
The dead praise not the LORD,
Neither any that go down into silence.
But we will bless the LORD
From this time forth and for evermore.
Praise the LORD!

No. 79.

Prophecies concerning Jesus Christ.

NOTE.—THESE Prophecies were uttered about 700 years before the Christian era. They are a few out of the many contained in the Old Testament Scriptures, and which describe most minutely the time, place and other circumstances connected with the birth of Christ. In the *first* passage he is described in his singular and peculiar glory,—as God incarnate—"a child born," and yet "the mighty God."

In the *second* passage, Christ is described in his human lineage, as descended from the great Jewish king David, or his father Jesse. His personal character is minutely described —the powerful, and regenerative effects of his religion, the Gospel, in subduing, purifying, uniting and perfecting mankind, are represented under many striking figures. Christ in this appears as a King.

In the *third* there is a most affecting statement of the sufferings which Christ was to endure when He came into the world. These are described often in the present tense; so present were they, by inspiration, to the Prophet's mind, that he speaks as of a present thing, concerning an event of 700 years to come. The sufferings of Christ were voluntary, vicarious, and followed by a glorious exaltation of his human nature in heaven. There He intercedes. This passage displays Christ as Priest and sacrifice; for He was both, and is so now, and remains so until the end of the world.

For unto us a Child is born,
Unto us a Son is given;
And the government shall be upon his shoulder;
And his name shall be called
Wonderful, Counsellor, the mighty God,
The everlasting Father, The Prince of Peace.
Of the increase of his government and peace there shall be no end,
Upon the throne of David, and upon his kingdom;
To order it, and to establish it
With judgment and with justice, from henceforth, even for ever.
The zeal of the LORD of hosts will perform this.

And there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of his roots:
And the Spirit of the LORD shall rest upon him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the LORD;
And shall make him of quick understanding in the fear of the LORD:
And he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor,
And reprove with equity for the meek of the earth:
And he shall smite the earth with the rod of his mouth;
And with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed;
Their young ones shall lie down together:
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the cockatrice' den.
They shall not hurt nor destroy in all my holy mountain:
For the earth shall be full of the knowledge of the Lord,
As the waters cover the sea.
And in that day there shall be a root of Jesse,
Which shall stand for an ensign of the people;
To it shall the Gentiles seek:
And his rest shall be glorious.

Who hath believed our report?
And to whom is the arm of the Lord revealed?
For he shall grow up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness; and when we shall see him,
There is no beauty that we should desire him.
He is despised and rejected of men;
A man of sorrows, and acquainted with grief.
And we hid as it were our faces from him,
He was despised, and we esteemed him not.
Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.
But he was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.

All we like sheep have gone astray;
We have turned every one to his own way;
And the LORD hath laid on him the iniquity of us all.
He was oppressed, and he was afflicted.
Yet he opened not his mouth;
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth.
He was taken from prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living:
For the transgression of my people was he stricken.
And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.
Yet it pleased the LORD to bruise him;
He hath put him to grief:
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the LORD shall prosper in his hand.
He shall see of the travail of his soul, and shall be satisfied;
By his knowledge shall my righteous servant justify many;
For he shall bear their iniquities.
Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was numbered with the transgressors:
And he bare the sin of many,
And made intercession for the transgressors.

No. 80.

Birth of Jesus Christ.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the world; it seemed good to me also, having had perfect

understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes,

and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men! And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Judea, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search

diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

No. 81.

Baptism of Christ.

Now in the fifteenth year of the reign of Tiberius Cæsar, (Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high-priests,) the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Then said he to the multitude that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come; bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose

shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

But Herod the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased!

No. 82.

A Discourse of Christ.

AND he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy

goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For, if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for, of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream

beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a mam that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

No. 83.

Parables of Christ.

AND when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The kingdom of heaven is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose,

and trimmed their lamps. And the foolish said unto wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, not so; lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money

to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

No. 84.

A Miracle of Christ.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, Behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead: and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jeru-

salem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused, that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always;

but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all; nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but, being high priest that year, he prophesied, That Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.

No. 85.

Betrayal and Apprehension of Christ.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation,

saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you: but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they convenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them: and they made ready the passover.

Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them; All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to the sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And, behold, one of

them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels! But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

No. 86.

Trial and Condemnation of Christ.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end. Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others

smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

When the morning was come, all the chief priests and elders of the people took council against Jesus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he

wered him to never a word; insomuch that the governor rvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment-seat, his wife sent nto him, saying, Have thou nothing to do with that just man; or I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus which is called Christ? They all said unto him, Let him be crucified. And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

No. 87.

Crucifixion and Burial of Christ.

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. nd they stripped him, and put on him a scarlet robe. And hen they had platted a crown of thorns, they put it upon his ead, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And hey spit upon him, and took the reed, and smote him on the ead. And after that they had mocked him, they took the robe

off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left.

And they that passed by reviled him wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God! my God! why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion and they that were with him tching Jesus, saw the earthquake, and those things that were one, they feared greatly, saying, Truly this was the Son of od.

And many women were there, beholding afar off, which ollowed Jesus from Galilee, ministering unto him; among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

No. 88.

Resurrection and Ascension of Christ.

In the end of the sabbath as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and

became as dead men. And the angel answered and said un the women, Fear not ye: for I know that ye seek Jesus, whic was crucified. He is not here; for he is risen, as he sai Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galiee; there shall ye see him: lo, I have told you. And they departed quickly fro the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behol Jesus met them, saying, All hail! And they came and held hi by the feet, and worshipped him. Then said Jesus unto the Be not afraid; go tell my brethren that they go into Galile and there shall they see me.

Now when they were going, behold, some of the wate came into the city, and shewe nto the chief pri s all th things that were done. And when they were assembled witl the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by nig and stole him away while we slept. And if this come to governor's ears, we will persuade him, and secure you. they took the money, and did as they were taught: and t saying is commonly reported among the Jews until this day

Then the eleven disciples went away into Galilee, into mountain where Jesus had appointed them. And when the saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, I was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with grea joy; and were continually in the temple, praising and blessing God.

No. 89.

The Return of Christ to Judgment.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world! For I was an-hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an-hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels! For I was an-hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not, sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an-hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me!

And these shall go away into everlasting punishment: but the righteous into life eternal.

FINIS.